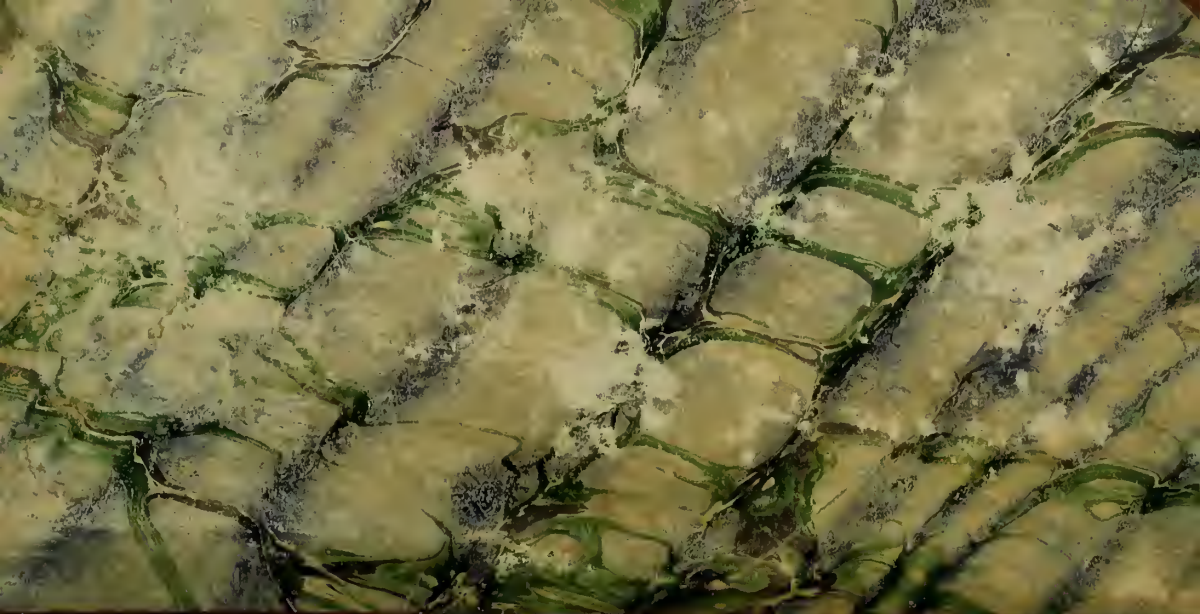

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THE

WORKS

OF THE

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Late Fellow of *Lincoln-College*, OXFORD.

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A

PLAIN ACCOUNT

OF

CHRISTIAN PERFECTION,

AS BELIEVED AND TAUGHT

By the Rev. Mr. JOHN WESLEY,

From the Year 1725, to the Year 1773.

1. WHAT I purpoſe in the following pages is, to give a plain and diſtinct account of the ſteps by which I was led, during a courſe of many years, to embrace the doctrine of Chriſtian Perfection. This I owe to the ſerious part of mankind, thoſe who deſire to know all *the truth as it is in Jeſus.* And theſe only are concerned in queſtions of this kind. To theſe I

would nakedly declare the thing as it is: endeavouring all along to ſhew from one period to another, both *what I thought, and why I thought ſo.*

2. In the year 1725, being in the twenty-third year of my age, I met with Bp. Taylor's "Rule and exercifes of holy living and dying." In reading feveral parts of this book, I was exceedingly affected: that part in particular which relates to *Purity of Intention.* Inſtantly I reſolved, to dedicate *all my life* to God; *all* my thoughts, and words, and actions; being throughly convinced, there was no medium; but that *every part* of my life, (not *ſome* only) muſt either be a ſacrifice to God, or myſelf, that is in effect, to the devil.

Can any ſerious perſon doubt of this? or find a medium between ſerving God and ſerving the devil?

3. In the year 1726, I met with *Kempis's Chriſtian Pattern.* The nature and extent of *Inward Religion*, the religion of the heart, now appeared to me in a ſtronger light than ever it had done before. I ſaw, that giving even *all my life* to God, (ſuppoſing it poſſible to do this and go no farther) would profit me nothing, unleſs I gave *my heart*, yea, *all my heart*, to him. I ſaw, that "Simplicity of Intention and Purity of Affection," *one deſign* in *all* we ſpeak or do, and *one deſire* ruling all our tempers, are indeed "the wings

wings of the ſoul," without which ſhe can never aſcend to the mount of God.

4. A year or two after, Mr. Law's "Chriſtian Perfection" and "Serious Call" were put into my hands. Theſe convinced me more than ever, of the abſolute impoſſibility of being *half a Chriſtian*. And I determined, through his grace, (the abſolutely neceſſity of which I was deeply ſenſible of) to be *all devoted* to God, to give him *all* my ſoul, my body, and my ſubſtance.

Will any conſiderate man ſay, that this is carrying matters *too far?* Or that any thing *leſs* is due to him, who has given himſelf for us, than to give him ourſelves, *all* we have and *all* we are?

5. In the year 1729, I began not only to read, but to *ſtudy* the bible, as the one, the only ſtandard of truth, and the only model of pure religion. Hence I ſaw, in a clearer and clearer light, the indiſpenſable neceſſity of having *the mind which was in Chriſt*, and of *walking as Chriſt alſo walked:* even of having, not *ſome part* only, but all the mind which was in him, and of walking as he walked, not only in *many* or in *moſt* reſpects, but in *all* things. And this was the light wherein at this time, I generally conſidered religion, as an *uniform* following of Chriſt, an *entire* inward and outward conformity to our Maſter. Nor was I afraid of any thing more, than of *bending* this rule to the experience of myſelf, or of other men: of allowing myſelf

in any *the leaſt* diſconformity to our grand Exampler.

6. On January 1, 1733, I preached before the Univerſity, in St. Mary's church, on *the circumciſion of the heart*, an account of which I gave in thoſe words, "It is that habitual diſpoſition of ſoul, which in the ſacred writings is termed holineſs, and which directly implies, the being cleanſed from ſin, from all filthineſs both of fleſh and ſpirit, and by conſequence, the being endued with thoſe virtues which were in Chriſt Jeſus, the being ſo *renewed in the image of our mind*, as to be *perfect as our Father in heaven is* † *perfect*."

In the ſame ſermon I obſerved, "*Love is the fulfilling of the law, the end of the commandment.* It is not only *the firſt and great command*, but all the commandments in one. *Whatſoever things are juſt, whatſoever things are pure, if there be any virtue, if there be any praiſe*, they are all comprized in this one word, Love. In this is perfection, and glory, and happineſs: the royal law of heaven and earth is this, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength.* The one perfect good ſhall be your one ultimate end. One thing ſhall ye deſire for its own ſake, the fruition of him who is all in all. One happineſs ſhall ye propoſe to your ſouls, even an union with him that made them: the having *fellowſhip with the Father and the Son*, the being

† Page 5.

being *joined to the Lord in one ſpirit.* One deſign ye are to purſue to the end of time, the enjoyment of God in time and in eternity. Deſire other things ſo far, as they tend to this: love the creature, as it leads to the Creator. But in *every ſtep* you take, be this the glorious point tha terminates your view. Let every affection, and thought, and word, and action, be ſubordinate to this. Whatever ye deſire or fear, whatever ye ſeek or ſhun, whatever ye think, ſpeak, or do, be it in order to your happineſs in God, the ſole end, as well as ſource ‡ of your being."

I concluded in theſe words: "Here is the ſum of *the perfect law*, the circumciſion of the heart. Let the ſpirit return to God that gave it, with the whole train of its affections.—Other ſacrifices from us he would not, but the living ſacrifice of the heart hath he choſen. Let it be *continually* offered up to God through Chriſt, in flames of holy love. And let no creature be ſuffered to ſhare with him: for he is a jealous God. His throne will he not divide with another: he will reign without a rival. Be no deſign, no deſire admitted there, but what has him for its ultimate object. This is the way wherein thoſe children of God once walked, who being dead ſtill ſpeak to us. "Deſire not to live but to praiſe his name: let *all* your thoughts, words, and works tend to his glory." "Let your ſoul be filled with ſo entire a love to him, that you may love nothing

‡ Pages 10, 11, 12.

but for his ſake." "Have a *pure intention* of heart, a ſtedfaſt regard to his glory in *all* your actions." For then, and not till then, is that mind in us, which was alſo in Chriſt Jeſus, when in *every* motion of our heart, in *every* word of our tongue, in *every* work of our hands, we "purſue nothing but in relation to him, and in ſubordination to his pleaſure:" when we too neither think, nor ſpeak, nor act, to fulfil *our own will, but the will of him that ſent us:* when, *whether* we *eat, or drink, or whatever* we *do*, we *do it all to the glory* † *of God.*"

It may be obſerved, this ſermon was compoſed the firſt of all my writings which have been publiſhed. This was the view of religion I then had, which even then I ſcrupled not to term *perfection.* This is the view I have of it now, without any material addition or diminution. And what is there here, which any man of underſtanding, who believes the bible, can object to? What can he deny, without flatly contradicting the ſcripture? What retrench, without taking from the word of God?

7. In the ſame ſentiment did my brother and I remain, (with all thoſe young gentlemen in deriſion termed *Methodiſts*) till we embarked for America, in the latter end of 1735. It was the next year, while I was at Savannah, that I wrote the following lines:

Is

† Pages 17, 18.

Is there a thing beneath the ſun,
That ſtrives with thee my heart to ſhare?
Ah tear it thence, and *reign alone!*
The Lord of *every motion* there!

In the beginning of the year 1738, as I was returning from thence, the cry of my heart was,

O grant that nothing in my ſoul
May dwell, but thy *pure love alone!*
O may thy love *poſſeſs me whole*,
My joy, my treaſure, and my crown!
Strange fires far from my heart remove:
My *every act, word, thought, be love!*

I never heard that any one objected to this. And indeed who can object? Is not this the language, not only of every believer, but of every one that is truly awakened? But what have I wrote to this day, which is either ſtronger or plainer?

8. In Auguſt following I had a long converſation with Arvin Gradin, in Germany. After he had given me an account of his experience, I deſired him to give me in writing a definition of *the full aſſurance of faith*, which he did in the following words:

"Requies in ſanguine Chriſti; firma fiducia in Deum & perſuaſio de gratia divina; tranquillitas mentis ſumma, atque ſerenitas & pax, cum abſentia

omnis desiderii carnalis, & cessatione peccatorum etiam internorum."

"Repose in the blood of Christ; a firm confidence in God and persuasion of his favour; the highest tranquility, serenity, and peace of mind, with a deliverance from *every fleshly desire*, and a *cessation of all, even inward sins.*"

This was the first account I ever heard from any living man, of what I had before learned myself from the oracles of God, and had been praying for (with the little company of my friends) and expecting for several years.

9. In 1739, my brother and I published a volume of "hymns and sacred poems." In many of these we declared our sentiments strongly and explicitly.

So p. 24. Turn the full stream of nature's tide:
Let *all* our actions tend
To thee, their source; thy love the guide,
Thy glory be the end.
Earth then a scale to heaven shall be:
Sense shall point out the road:
The creatures *all* shall lead to thee,
And all we taste be God.

Again. Lord, arm me with thy Spirit's might,
Since I am call'd by thy great name:
In thee my wand'ring thoughts unite,
Of *all* my works be thou the aim:
Thy

Thy love attend me all my days,
And my *ſole buſineſs* be thy praiſe.

p. 122.

Again. Eager for thee, I aſk and pant,
So ſtrong the principle divine
Carries me out with ſweet conſtraint,
Till *all my hallow'd ſoul* be thine:
Plung'd in the Godhead's deepeſt ſea,
And loſt in thine immenſity! p. 125.

Once more. Heavenly Adam, life divine,
Change my nature into thine:
Move and ſpread throughout my ſoul,
Actuate and *fill the whole.* p. 153.

It would be eaſy to cite many more paſſages to the ſame effect. But theſe are ſufficient to ſhew beyond contradiction, what our ſentiments then were.

10. The firſt tract I ever wrote expreſly on this ſubject, was publiſhed in the latter end of this year. That none might be prejudiced before they read it, I gave it the indifferent title of "The Character of a Methodiſt." In this I deſcribed *a perfect Chriſtian*, placing in the front, *Not as though I had already obtained.* Part of it I ſubjoin without any alteration.

"A *Methodiſt* is one who loves the Lord his God with all his heart, with all his ſoul, with all his mind, and with all his ſtrength. God is the joy of his heart and the deſire of his ſoul, which

is continually crying out, " *Whom have I in heaven but thee, and there is none upon earth whom I desire besides thee.* My God and my all ! Thou art the strength of my heart, and my portion for ever." He is therefore happy in God, yea always happy, as having in him a well of water, springing up into everlasting life, and overflowing his soul with peace and joy. *Perfect love* having now *cast out fear*, he *rejoices evermore.* Yea, his joy is full, and all his bones cry out, *Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten me again, unto a living hope of an inheritance incorruptible and undefiled, reserved in heaven for me.*

" And he who has this *hope, thus full of immortality, in every thing giveth thanks*, as knowing that this (whatsoever it is,) *is the will of God in Christ Jesus concerning him.* From him therefore he chearfully receives all, saying. *Good is the will of the Lord*; and whether he giveth or taketh away, equally *blessing the name of the Lord.* Whether in ease or pain, whether in sickness or health, whether in life or death, he giveth thanks from the ground of the heart, to him who orders it for good ; into whose hands he hath wholly committed his body and soul, *as into the hands of a faithful Creator.* He is therefore anxiously *careful for nothing*, as having *cast all his care on him that careth for him*, and *in all things* resting on

him

him after *making his requeſt known to him with thankſgiving.*

" For indeed he *prays without ceaſing:* At all times the language of his heart is this, " Unto thee is my mouth, though without a voice, and my ſilence ſpeaketh unto thee." His heart is lifted up to God at all times and in all places. In this he is never hindered, much leſs interrupted by any perſon or thing. In retirement or company, in leiſure, buſineſs, or converſation, his heart is ever with the Lord. Whether he lie down or riſe up, *God is in all his thoughts: He walks with God* continually, having the loving eye of his ſoul fixt on him, and every where *ſeeing him that is inviſible.*

" And loving God, he *loves his neighbour as himſelf*; he loves every man as his own ſoul. He loves his enemies, yea, and the enemies of God. And if it be not in his power, to *do good to them that hate* him, yet he ceaſes not to *pray for them*, though they ſpurn his love and ſtill *deſpitefully uſe him and perſecute him.*

" For he is *pure in heart.* Love has purified his heart from envy, malice, wrath, and every unkind temper. It has cleanſed him from pride, whereof *only cometh contention:* and he hath now *put on bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering.* And indeed all poſſible ground for contention, on his part is cut off. For none can take from him what he deſires: Seeing he *loves not the world nor any of the things*

of

of the world : But all his desire is unto God, and to the remembrance of his name.

" Agreeable to this his one desire, is the one design of his life, namely, *To do not his own will, but the will of him that sent him.* His one intention at all times and in all places is, not to please himself, but him whom his soul loveth. He hath a single eye. And because his *eye is single, his whole body is full of light. The whole is light, as when the bright shining of a candle doth inlighten the house.* God reigns alone; all that is in the soul is *holiness to the Lord.* There is not a motion in his heart, but is according to his will. Every thought that arises points to him, and is in *obedience to the law of Christ.*

" And the tree is known by its fruits. For as he loves God, so he *keeps his commandments:* not only *some* or *most* of them, but *all*, from the least to the greatest. He is not content to *keep the whole law, and offend in one point*, but has in all points *a conscience void of offence, toward God and toward man.* Whatever God has forbidden he avoids, whatever God has enjoined he does. *He runs the way of God's commandments, now* he hath *set his heart at liberty.* It is his glory and joy so to do; it is his daily crown of rejoicing, to *do the will of God on earth, as it is done in heaven.*

" All the commandments of God he accordingly keeps, and that with all his might. For his obedience is in proportion to his love, the source from whence it flows. And

therefore,

therefore, loving God with all his heart, he ſerves him with all his ſtrength. He continually *preſents* his ſoul and *body a living ſacrifice, holy acceptable to God*: entirely and without reſerve, devoting himſelf, all he has, all he is to his glory. All the talents he has, he conſtantly employs according to his maſter's will: every power and faculty of his ſoul, every member of his body.

"By conſequence, *whatſoever he doth it is all to the glory of God.* In all his employments of every kind, he not only aims at this (which is implied in having a ſingle eye) but actually *attains* it. His buſineſs and his refreſhments, as well as his prayers, all ſerve to this great end. Whether he *ſit in the houſe or walk by the way*, whether he lie down or riſe up, he is promoting in all he ſpeaks or does, the one buſineſs of his life. Whether he put on his apparel, or labour, or eat and drink, or divert himſelf from too waſting labour, it all tends to advance the glory of God, by peace and good-will among men. His one invariable rule is this, *Whatſoever ye do in word or deed, do it all in the name of the Lord Jeſus, giving thanks to God even the father through him.*

"Nor do the cuſtoms of the world at all hinder his *running the race which is ſet before him.* He cannot therefore *lay up treaſures upon earth*, no more than he can take fire into his boſom. He cannot *ſpeak evil* of his neighbour, any more than he can lie either for God or man. He can-

not

not utter an unkind word of any one : for love keeps the door of his lips. He cannot *ſpeak idle words: no corrupt converſation ever comes out of his mouth*; as is all that is not *good to the uſe of edifying*, not fit to *miniſter grace to the hearers. But whatſoever things are pure, whatſoever things are lovely, whatſoever things are juſtly of good report*, he thinks, ſpeaks, and acts, *adorning the doctrine of God our Saviour in all things.*"

Theſe are the very words, wherein I largely declared, for the firſt time, my ſentiments of Chriſtian Perfection. And is it not eaſy to ſee, 1. That this is the very point at which I aimed all along from the year 1725 ? And more determinately from the year 1730, when I began to be *homo unius libri*, a man of one book, regarding none (comparatively) but the bible? Is it not eaſy to ſee, 2. That this is the very ſame doctrine, which I believe and teach at this day? Not adding one point either to that inward or outward holineſs, which I maintained ſix and twenty years ago? And it is the ſame, which by the grace of God, I have continued to teach from that time till now ; as will appear to every impartial perſon, from the extracts ſubjoined below.

11. I do not know that any writer has made any objection againſt that tract, to this day. And for ſome time I did not find much oppoſition upon the head, at leaſt, not from ſerious perſons. But after a time, a cry aroſe, and (what a little ſurprized

ſurprized me) among religious men, who affirmed, not that I ſtated perfection wrong, but that "there is *no perfection* on earth:" nay, and fell vehemently on my brother and me, for affirming the contrary. We ſcarce expected ſo rough an attack from theſe: eſpecially as we were clear on juſtification by faith, and careful to aſcribe the whole of ſalvation to the mere grace of God. But what moſt ſurprized us was, that we were ſaid to "diſhonour Chriſt," by aſſerting that *he ſaveth to the uttermoſt*; by maintaining, he will reign in our hearts alone, and ſubdue *all things* to himſelf!

12. I think it was in the latter end of the year 1740, that I had a converſation with Dr. Gibſon, then biſhop of London, at Whitehall. He aſked me, What I meant by perfection? I told him without any diſguiſe or reſerve. When I ceaſed ſpeaking, he ſaid, "Mr. Weſley, if this be all you mean, publiſh it to all the world. If any one then can confute what you ſay, he may have free leave." I anſwered, "My Lord, I will," and accordingly wrote and publiſhed the ſermon on *Chriſtian perfection*.

In this "I endeavoured to ſhew, 1. In what ſenſe Chriſtians *are not*, 2. In what ſenſe they *are perfect*.

I. In what ſenſe they are not: they *are not perfect* in *knowledge*. They are not free from *ignorance*, no nor from *miſtake*. We are no more to expect any living man to be *infallible* than to be

be omniſcient. They are not free from *infirmities*; ſuch as weakneſs or ſlowneſs of underſtanding, irregular quickneſs or heavineſs of imagination. Such in another kind are, impropriety of language, ungracefulneſs of pronunciation to which one might add a thouſand nameleſs defects either in converſation or behaviour. From ſuch infirmities as theſe none are perfectly freed, till their ſpirit returns to God. Neither can we expect till then to be wholly freed from *temptation*; *for the ſervant is not above his maſter*. But neither is there any *abſolute perfection* on earth. There is no *perfection of degrees*, none which does not admit of a continual increaſe.

II. In what ſenſe then are they *perfect?* Obſerve we are not now ſpeaking of babes in Chriſt but adult Chriſtians. But even babes in Chriſt are ſo far perfect as not to commit ſin. This St. John affirms expreſsly; and it cannot be diſproved by the examples of the Old Teſtament. For what if the holieſt of the antient Jews did *ſometimes commit ſin?* We cannot infer from hence, that "all Chriſtians do and muſt commit ſin as long as they live."

But does not the ſcripture ſay, *A juſt man* ſinneth ſeven *times a day?* It does not. Indeed it ſays, *A juſt man falleth ſeven times*. But this is quite another thing. For, firſt, the words *a day* are not in the text. Secondly, here is no mention of *falling into ſin* at all. What is here mentioned is, *falling into temporal affliction*.

"But

" But elſewhere Solomon ſays, *There is no man that ſinneth not.*" Doubtleſs thus it was in the days of Solomon: yea, " and from Solomon to Chriſt there was *then* no man that ſinned not." But whatever was the caſe of thoſe under the law, we may ſafely affirm with St. John, that ſince the goſpel was given, *he that is born of God ſinneth not.*

The privileges of Chriſtians are in no wiſe to be meaſured, by what the Old Teſtament records concerning thoſe who were under the Jewiſh diſpenſation: ſeeing *the fulneſs of time is* now *come*; *the Holy Ghoſt is* now *given*; the great *ſalvation* of God is now *brought* to men *by the revelation of Jeſus Chriſt.* The kingdom of heaven is now ſet up on earth, concerning which the Spirit of God declared of old time, (ſo far is David from being the pattern or ſtandard of Chriſtian perfection) *He that is feeble among them at that day ſhall be as David, and the houſe of David ſhall be as the angel of the Lord before them*, Zech. xii. 8.

" But the apoſtles themſelves committed ſin, Peter by *diſſembling*, Paul by his *ſharp contention* with Barnabas." Suppoſe they did, will you argue thus: if two of the apoſtles once committed ſin, then *all other Chriſtians* in *all ages*, do and muſt commit ſin *as long as they live?* Nay, God forbid we ſhould thus ſpeak. No neceſſity of ſin was laid upon *them*: the grace of God was ſurely ſufficient for them. And it is ſufficient for *us* at this day.

But

But St. James says, "*In many things we offend all.*" True: but who are the persons here spoken of? Why, those *many masters* or teachers whom God had not sent: not the apostle himself, nor any real Christian. In the word *we* (used by a figure of speech, common in all other, as well as the inspired writings) the apostle could not possibly include himself, or any other true believer, appears, first from the ninth verse, *Therewith bless* we *God, and therewith curse* we *men.* Surely not *we apost'es!* Not *we believers!* Secondly, from the words preceding the text: *My brethren, be not many masters* or *teachers, knowing that we shall receive the greater condemnation. For in many things we offend all.* We! Who? Not the apostles nor true believers, but they who were to *receive the greater condemnation,* because of those many offences. Nay, thirdly, the verse itself proves, that *we offend* all, cannot be spoken either of all men, or of all Christians. For in it immediately follows the mention of a man who *offends not,* as the *we* first mentioned did: from whom therefore he is professedly contradistinguished, and pronounced *a perfect man.*

"But St. John himself says, *If we say that we have no sin, we deceive ourselves.* And, *if we say we have not sinned, we make him a liar, and his word is not in us.*"

I answer, 1. The tenth verse fixes the sense of the eighth. *If we say we have no sin,* in the former, being

being explained by *If we ſay we have not ſinned*, in the latter verſe: 2. The point under conſideration is not, whether we have or have not ſinned *heretofore:* and neither of theſe verſes aſſerts, that we do ſin or commit ſin *now:* 3. The ninth verſe explains both the eighth and tenth, *If we confeſs our ſins, he is faithful and juſt, to forgive our ſins, and to cleanſe us from all unrighteouſneſs.* As if he had ſaid, I have before affirmed, *The blood of Chriſt cleanſeth from all ſin.* And no man can ſay, I need it not: I have no ſin to be cleanſed from. *If we ſay we have no ſin*, that *we have not ſinned, we deceive ourſelves*, and *make* God a liar. But *if we confeſs our ſins, he is faithful and juſt*, not only *to forgive us our ſins*, but alſo to *cleanſe us from all unrighteouſneſs*, that we may *go and ſin no more.* In conformity therefore both to the doctrine of St. John, and the whole tenor of the New Teſtament, we fix this concluſion, A Chriſtian is ſo far perfect, as not to commit ſin.

This is the glorious privilege of every Chriſtian, yea, though he be but a babe in Chriſt. But it is only of grown Chriſtians it can be affirmed, they are in ſuch a ſenſe perfect, as ſecondly, to be freed from evil thoughts and evil tempers. Firſt, from evil or ſinful thoughts. Indeed whence ſhould they ſpring? *Out of the heart of man*, if at all, *proceed evil thoughts.* If therefore the heart be no longer evil, then evil thoughts no longer proceed out of it. For *a good tree cannot bring forth evil fruit.*

And

And as they are freed from evil thoughts, ſo likewiſe from evil tempers. Every one of theſe can ſay with St. Paul, *I am crucified with Chriſt: nevertheleſs I live: yet not I, but Chriſt liveth in me:* words that manifeſtly deſcribe a deliverance from inward, as well as from outward ſin. This is expreſt both negatively, *I live not*; my evil nature, the body of ſin is deſtroyed: and poſitively, *Chriſt liveth in me*, and therefore all that is holy, and juſt, and good. Indeed, both theſe, *Chriſt liveth in me*, and *I live not*, are inſeparably connected. For what communion hath light with darkneſs, or Chriſt with Belial?

He therefore who liveth in theſe Chriſtians, hath *purified their hearts by faith:* inſomuch that every one that has Chriſt in him, *the hope of glory, purifieth himſelf even as he is pure.* He is purified from pride: for Chriſt was lowly in heart. He is pure from deſire and ſelf-will: for Chriſt deſired only to do the will of his Father. And he is pure from anger, in the common ſenſe of the word; for Chriſt was meek and gentle. I ſay, in the comon ſenſe of the word; for he is angry at ſin, while he is grieved for the ſinner. He feels a diſpliceney at every offence againſt God, but only tender compaſſion to the offender.

Thus doth Jeſus ſave his people from their ſins, not only from outward ſins, but from the ſins of their hearts. "True, ſay ſome, but not till death; not in this world." Nay, St. John ſays, *Herein*

is

is our love made perfect, that we may have boldneſs in the day of judgment, becauſe as he is ſo are we in this world. The apoſtle here, beyond all contradiction, ſpeaks of himſelf and other living Chriſtians, of whom he flatly affirms, that not only at, or after death, but *in this world* they are *as their maſter.*

Exactly agreeable to this are his words in the firſt chapter; *God is light, and in him is no darkneſs at all. If we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.* And again: *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins and to cleanſe us from all unrighteouſneſs.* Now it is evident the apoſtle here ſpeaks of a deliverance wrought in this world. For he ſaith not the blood of Chriſt *will cleanſe*, (at the hour death, or in the day of judgment) but it *cleanſeth* at the time preſent, us living Chriſtians, *from all* ſin. And it is equally evident, that if *any* ſin remain, we are not cleanſed from all ſin. If any unrighteouſneſs remain in the ſoul, it is not cleanſed from all unrighteouſneſs. Neither let any ſay, that this relates to juſtification only, or the cleanſing us from the guilt of ſin: firſt, becauſe this is confounding together what the apoſtle clearly diſtinguiſhes, who mentions firſt, *to forgive us our ſins*, and then, *to cleanſe us from all unrighteouſneſs:* ſecondly, becauſe this is aſſerting juſtification by works

works in the ſtrongeſt ſenſe poſſible; it is making all inward, as well as all outward holineſs, neceſſarily previous to juſtification. For if the cleanſing here ſpoken of, is no other than the cleanſing us from the guilt of ſin, then we are not cleanſed from guilt, that is, not juſtified, unleſs on condition of walking in the light as he is in the light. It remains then, that Chriſtians are ſaved in this world from all ſin, from all unrighteouſneſs: that they are now in ſuch a ſenſe perfect as not to commit ſin, and to be freed from evil thoughts and evil tempers."

It could not be but that a diſcourſe of this kind, which directly contradicted the favourite opinion of many who were eſteemed by others, and poſſibly eſteemed themſelves ſome of the beſt of Chriſtians, (whereas if theſe things were ſo, they were not Chriſtians at all) ſhould give no ſmall offence. Many anſwers or animadverſions therefore were expected; but I was agreeably diſappointed. I do not know that any appeared; ſo I went quietly on my way.

13. Not long after, I think in the ſpring, 1741, we publiſhed a ſecond volume of hymns. As the doctrine was ſtill much miſunderſtood, and conſequently miſrepreſented, I judged it needful to explain yet farther upon the head, which was done in the preface to it as follows:

"This great gift of God, the ſalvation of our ſouls, is no other, than the image of God, freſh ſtamped on our hearts. It is a *renewal of believers, in the ſpirit of their minds, after the likeneſs of him that*

that created, God hath now laid *the ax unto the root of the tree, purifying their hearts by faith,* and " cleanſing all the thoughts of their hearts by the inſpiration of his holy Spirit." Having this hope, that they ſhall ſee God as he is, they *purify themſelves even as he is pure,* and are *holy, as he that hath called them is holy, in all manner of converſation. Not that they have already attained* all that they ſhall attain, *either are already* (in this ſenſe) *perfect. But they daily go on from ſtrength to ſtrength*; *beholding* now, *as in a glaſs the glory of the Lord, they are changed into the ſame image, from glory to glory, by the ſpirit of the Lord.*

" And *where the ſpirit of the Lord is, there is liberty,* ſuch liberty, *from the law of ſin and death,* as the children of this world will not believe, tho' a man declare it unto them. *The Son hath made them free* who are thus born of God, from that great root of ſin and bitterneſs *pride.* They feel that *all* their *ſufficiency is of God,* that it is he alone who *is in all their thoughts, and worketh in them both to will and to do, of his good pleaſure.* They feel, that *it is not they that ſpeak but the ſpirit of* their *Father who ſpeaketh* in them, and that whatſoever is done by their hands, the *Father who is in them, he doth the works.* So that God is to them all in all, and they are nothing in his ſight. They are freed from ſelf-will, as deſiring nothing but the holy, and perfect will of

God: not ſupplies in want, not † eaſe in pain, not life, or death, or any creature, but continually crying in their inmoſt ſoul, "Father, thy will be done." They are freed from *evil thoughts*, ſo that they cannot enter into them, no not for a moment. Aforetime when an evil thought came in, they looked up and it vaniſhed away. But now it does not come in, there being no room for this, in a ſoul which is full of God. They are freed from *wandrings* in prayer. Whenſoever they pour out their hearts in a more immediate manner before God, they have ‡ *no thought* of any thing paſt, or abſent, or to come, but of God alone. In times paſt, they had wandring thoughts darted in, which yet fled away like ſmoke: but now that ſmoke does not riſe at all. They have no fear or doubt, either as to their ſtate in general or as to any § particular action. The *unction from the Holy One* teacheth ‖ them every hour, what they ſhall do and what they ſhall ſpeak. Nor therefore have they any † need to *reaſon* concerning it. They are *in one ſenſe* freed from *temptations*: for tho' numberleſs temptations *fly about them*, yet they ‡ trouble them not. At all times their ſouls are even and calm, their hearts are ſtedfaſt and

† This is too ſtrong. Our Lord himſelf deſired eaſe in pain. He aſked for it, only with reſignation: *Not as I will*, I deſire, *but as thou wilt*.

‡ This is far too ſtrong. See the ſermon on *Wandring Thoughts*.

§ Frequently this is the caſe; but only *for a time*.

‖ For a time it may be ſo: but not always.

† Sometimes they have no need: at other times they have.

‡ Sometimes they do not; at other times they do, and that grievouſly.

and unmoveable. Their peace, flowing as a river, *paſſeth all underſtanding*, and they *rejoice with joy unſpeakable and full of glory*. For § *they are ſealed by the Spirit unto the day of redemption*, having the witneſs in themſelves, that *there is laid up for* them *a crown of righteouſneſs, which the Lord will give* them *in that day*.

" Not that every one is a child of the devil, till he is thus renewed in love. On the contrary, whoever has " a ſure confidence in God, that through the merits of Chriſt, his ſins are forgiven," he is a child of God; and if he abide in him, an heir of all the promiſes. Neither ought he in any wiſe to *caſt away* his *confidence* or to deny the faith he has received, becauſe it is weak, or becauſe it is *tried with fire*, ſo that his ſoul is *in heavineſs through manifold temptations*.

" Neither dare we affirm, as ſome have done, that *all this ſalvation* is given *at once*. There is indeed an *inſtantaneous* (as well as a *gradual*) work of God in his children: and there wants not, we know, a cloud of witneſſes, who have received, in one moment, either a clear ſenſe of the forgiveneſs of their ſins, or the abiding witneſs of the Holy Spirit. But we do not know a ſingle inſtance, in any place, of a perſon's receiving *in one and the ſame moment*, remiſſion of ſins, the abiding witneſs of the ſpirit, and a new, a clean heart.

§ Not all who are ſaved from ſin; many of them have not attained it yet.

Indeed how God *may* work, we cannot tell: but the general manner wherein he *does* work is this: thoſe who once truſted in themſelves, that they were righteous, that they were *rich, and increaſed in goods, and had need of nothing*, are by the Spirit of God applying his word, convinced that they are poor and naked. All the things that they have done are brought to their remembrance, and ſet in array before them, ſo that they ſee the wrath of God hanging over their heads, and feel that they deſerve the damnation of hell. In their trouble they cry unto the Lord, and he ſhews them that he hath taken away their ſins, and opens the kingdom of heaven in their hearts; *righteouſneſs, and peace, and joy in the Holy Ghoſt.* Sorrow and pain are fled away, and *ſin has no more dominion over* them. Knowing they are *juſtified freely* through faith in his blood, they *have peace with God through Jeſus Chriſt*; they *rejoice in hope of the glory of God*, and *the love of God is ſhed abroad in their hearts.*

" In this peace they remain for days, or weeks, or months, and commonly ſuppoſe, they ſhall not know war any more: till ſome of their old enemies, their boſom ſins, or the ſin which *did* moſt eaſily beſet them, (perhaps anger or deſire) aſſault them again, and thruſt ſore at them that they may fall. Then ariſes fear, that they ſhall not endure to the end, and often doubt, whether God has not forgotten them, or whether they did not deceive themſelves, in think-

ing

ing their ſins were forgiven. Under theſe clouds, eſpecially if they reaſon with the devil, they go *mourning* all the day long. But it is ſeldom long before their Lord anſwers for himſelf, ſending them the Holy Ghoſt to *comfort* them, to bear witneſs continually with their ſpirits, that they are the children of God. Then they are indeed *meek* and gentle and teachable, even as a little child. And now † firſt do they ſee the ground of their heart, which God before would not diſcloſe unto them, leſt the ſoul ſhould fail before him, and the ſpirit which he had made. Now they ſee all the hidden abominations there, the depths of pride, ſelf-will and hell: yet having the witneſs in themſelves, Thou art an heir of God, a joint-heir with Chriſt, even in the midſt of this fiery trial, which continually heightens both the ſtrong ſenſe they then have, of their inability to help themſelves, and the inexpreſſible *hunger* they feel *after* a full renewal in his image, in *righteouſneſs and true holineſs*. Then God is mindful of the deſire of them that fear him, and gives them a ſingle eye, and a pure heart: he ſtamps upon them his own image and ſuperſcription: he createth them anew in Chriſt Jeſus: he *cometh unto* them with his Son and Bleſſed Spirit, and fixing his abode in their ſouls,

† Is it not aſtoniſhing, that while this book is extant, which was publiſhed four and twenty years ago, any one ſhould face *me* down, That this is a *new* doctrine, and what I never taught before,

bringeth them into the *reſt* which *remaineth for the people of God.*"

Here I cannot but remark, 1. That this is the ſtrongeſt account we ever gave of Chriſtian perfection; indeed too ſtrong in more than one particular, as is obſerved in the notes annexed; 2. That there is nothing which we have ſince advanced upon the ſubject, either in verſe or proſe, which is not either directly or indirectly contained in this preface. So that whether our preſent doctrine be right or wrong, it is however the ſame which we taught from the beginning.

14. I need not give additional proofs of this, by multiplying quotations from the volume itſelf. It may ſuffice, to cite part of one hymn only, the laſt in that volume.

Lord, I believe a reſt remains
To all thy people known,
A reſt, where *pure enjoyment* reigns,
And thou art *lov'd alone:*
A reſt where *all our* ſoul's *deſire*
Is fixt on things above:
Where doubt, and pain, and fear expire,
Caſt out by *perfect love.*
From *every evil motion* freed
(The Son hath made us free)
On all the powers of hell we tread
In glorious liberty.

Safe

Safe in the way of life, above
Death, earth, and hell we rife:
We find, when *perfected in love*,
Our long-fought paradife.
O that I now the reft might know,
Believe and enter in!
Now, Saviour *now*, the power beftow,
And let me ceafe from fin!
Remove this hardnefs from my heart,
This *unbelief* remove:
To me the reft of *faith* impart,
The fabbath of thy love.
Come, O my Saviour, come away!
Into my foul defcend!
No longer from thy creature ftay,
My author and my end.
The blifs thou haft for me prepar'd
No longer be delay'd:
Come, my exceeding great reward,
For whom I firft was made.
Come Father, Son, and Holy Ghoft,
And feal me thine abode!
Let all I am in thee be loft:
Let all be loft in God!

Can any thing be more clear, than 1. That here alfo is as *full* and *high* a *falvation* as we have ever fpoken of? 2. That this is fpoken of, as receivable by mere *faith*, and as hindred only by *unbelief*? 3. That this faith, and conſequently the falvation which it brings, is fpoken of as

given *in an inſtant?* 4. That it is ſuppoſed that inſtant may be *now:* that we need not ſtay another moment; that *now*, the very *now is the accepted time! Now is the day of* this full *ſalvation!* And, laſtly, that, if any ſpeak otherwiſe, he is the perſon that brings *new* doctrine among us?

15. About a year after, namely in the year 1742, we publiſhed another volume of hymns. The diſpute being now at the height, we ſpoke upon the head more largely than ever before. Accordingly abundance of the hymns in this volume treat expreſsly on the ſubject. And ſo does the preface, which as it is ſhort, it may not be amiſs to inſert entire.

" 1. Perhaps the general prejudice againſt Chriſtian perfection, may chiefly ariſe from a miſapprehenſion of the nature of it. We willingly allow, and continually declare, there is *no ſuch perfection* in this life, as implies either a diſpenſation from doing good, and attending all the ordinances of God, or a freedom from ignorance, miſtake, temptation, and a thouſand infirmities neceſſarily connected with fleſh and blood.

" 2. Firſt, we not only allow, but earneſtly contend, that there is no perfection in this life, which implies any diſpenſation from attending all the ordinances of God, or from *doing good unto all men, while we have time*, though *ſpecially unto the houſhold of faith.* We believe, that not only the babes in Chriſt, who have newly found

found redemption in his blood, but thoſe alſo who are *grown up into perfect men*, are indiſpenſably obliged, as often as they have opportunity, *to eat bread and drink wine in remembrance of him*, and to *ſearch the ſcriptures:* by *faſting*, as well as temperance; to *keep their bodies under, and bring them into ſubjection:* and above all, to pour out their ſouls in *prayer*, both ſecretly, and in the great congregation.

"3. We ſecondly believe, that there is *no ſuch perfection* in this life, as implies an entire deliverance, either from ignorance, or miſtake, in things not eſſential to ſalvation, or from manifold temptations, or from numberleſs infirmities, wherewith the corruptible body more or leſs preſſes down the ſoul. We cannot find any ground in ſcripture to ſuppoſe, that any inhabitant of an houſe of clay, is wholly exempt, either from bodily infirmities, or from ignorance of many things; or to imagine any is incapable of miſtake, or falling into divers temptations.

4. "But whom then do you mean by *one that is perfect?* We mean one in whom *is the mind which was in Chriſt*, and who ſo *walketh as Chriſt walked:* a *man that hath clean hands and a pure heart*, or that is *cleanſed from all filthineſs of fleſh and ſpirit:* one in whom *is no occaſion of ſtumbling*, and who accordingly *doth not commit ſin.* To declare this a little more particularly: we underſtand by that ſcriptural expreſſion, *a perfect man*, one in whom God hath fulfilled his

faithful word, *From all your filthineſs and from all your idols I will cleanſe you: I will alſo ſave you from all your uncleanneſſes.* We underſtand hereby one whom God hath *ſanctified throughout, in body, ſoul, and ſpirit:* one who *walketh in the light as he is in the light, in whom is no darkneſs at all; the blood of Jeſus Chriſt his Son, having cleanſed him from all ſin.*

" 5. This man can now teſtify to all mankind, *I am crucified with Chriſt: nevertheleſs I live; yet not I, but Chriſt liveth in me.* He is *holy, as God who called* him *is holy*, both in heart and *in all manner of converſation.* He *loveth the Lord his God with all his heart*, and ſerveth him *with all his ſtrength.* He *loveth his neighbour*, every man, *as himſelf*; yea, *as Chriſt loveth us:* them in particular, that *deſpitefully uſe him and perſecute him, becauſe they know not the Son neither the Father.* Indeed his ſoul is all love, filled with *bowels of mercies, kindneſs, meekneſs, gentleneſs, long-ſuffering.* And his life agreeth thereto, full of *the work of faith, the patience of hope, the labour of love. And whatſoever* he *doth either in word or deed*, he *doth it all in the name*, in the love and power *of the Lord Jeſus.* In a word, he doth *the will of God on earth, as it is done in heaven.*

" 6. This it is to be a perfect man, to be *ſanctified throughout:* even " to have a heart ſo all-flaming with the love of God, (to uſe archbiſhop Uſher's words) as continually to offer up every thought,

thought, word and work, as a ſpiritual ſacrifice, acceptable to God through Chriſt." In every thought of our hearts, in every word of our tongues, in every work of our hands, to *ſhew forth his praiſe, who hath called us out of darkneſs into his marvellous light.* O that both we, and all who ſeek the Lord Jeſus in ſincerity, may thus *be made perfect in one!*

This is the doctrine which we preached from the beginning, and which we preach at this day. Indeed by viewing it in every point of light, and comparing it again and again, with the word of God on the one hand, and the experience of the children of God on the other, we ſaw farther into the nature and properties of Chriſtian perfection. But ſtill there is no contrariety at all, between our firſt and our laſt ſentiments. Our firſt conception of it was, it is to have *the mind which was in Chriſt*, and to *walk as he walked:* to have *all* the mind that was in him, and *always* to walk as he walked. In other words, to be inwardly and outwardly devoted to God; *all devoted* in heart and life. And we have the ſame conception of it now, without either addition or diminution.

16. The hymns concerning it in this volume are too numerous to tranſcribe. I ſhall only cite a part of three.

P. 80. Saviour from ſin, I wait to prove
That Jeſus is thy healing name:

To loſe, when perfected in love,
Whate'er I have, or can, or am:
I ſtay me on thy faithful word,
The ſervant ſhall be as his Lord.

Anſwer that gracious end in me
For which thy precious life was given:
Redeem from *all iniquity*,
Reſtore and make me meet for heaven:
Unleſs thou purge my *every ſtain*,
Thy ſuffering and my faith is vain.

Didſt thou not die, that I might live
No longer to myſelf, but thee?
Might body, ſoul, and ſpirit give
To him who gave himſelf for me?
Come then, my Maſter and my God,
Take the dear purchaſe of thy blood.

Thy own peculiar ſervant claim,
For thy own truth and mercy's ſake:
Hallow in me thy glorious name:
Me for thine own *this moment* take:
And change and *throughly purify*:
Thine only may I live and die.

P. 258. Choſe from the world if now I ſtand,
Adorn'd with righteouſneſs divine;
If brought into the promis'd land
I juſtly call the Saviour mine:

Thy

Thy ſanctifying ſpirit pour
To quench my thirſt and waſh me clean:
Now, Saviour, let the gracious ſhower
Deſcend, and make me *pure from ſin*.
Purge me from *every ſinful blot*;
My idols all be caſt aſide:
Cleanſe me from *every evil thought*,
From *all* the filth of ſelf and pride.
The hatred of the carnal mind
Out of my fleſh *at once* remove:
Give me a tender heart, reſign'd,
And pure, and full of faith and love.
O that I *now* from ſin releas'd
Thy word might to the utmoſt prove:
Enter into thy promis'd reſt!
The *Canaan* of thy *perfect love!*
Now let me gain Perfection's height!
Now let me into nothing fall;
Be leſs than nothing in my ſight,
And feel that Chriſt is all in all.

P. 298. Lord, I believe, thy work of grace
Is perfect in the ſoul:
His heart is pure who ſees thy face,
His ſpirit is made whole:
From *every ſickneſs* by thy word,
From *every foul-diſeaſe*
Sav'd, and to *perfect health* reſtor'd,
To *perfect holineſs*.
He walks in glorious liberty,
To ſin *entirely dead*;

The

The Truth, the Son hath made him free,
And he is free indeed.
Throughout his soul thy glories shine,
His soul is *all renewed*,
And decked in righteousness divine,
And cloath'd and *fill'd with* God.
This is the rest, the life, the peace,
Which all thy people prove!
Love is the bond of perfectness,
And all their soul is love.
O joyful sound of gospel-grace!
Christ shall in me appear:
I, even I shall see his face:
I shall be holy *here!*
He visits now the house of clay:
He shakes his future home,
O wouldst thou, Lord, on *this glad day*
Into thy temple come!
Come, O my God, thyself reveal,
Fill all this mighty void!
Thou only canst my spirit fill;
Come, O my God, my God!
Fulfil, fulfil my large desires,
Large as infinity!
Give, give me all my soul requires,
All, all that is in thee!

17. On Monday, *June* 25, 1744, our first conference began, six clergymen, and all our preachers being present. The next morning we seriously considered the doctrine of sanctification

tion or perfection. The queſtions aſked concerning it, and the ſubſtance of the anſwers given were as follows:

Q. What is it to be *ſanctified?*

A. To be renewed in the image of God, *in righteouſneſs and true holineſs.*

Q. What is implied in being a *perfect Chriſtian?*

A. The loving God with all our heart, and mind, and ſoul, Deut. vi. 5.

Q. Does this imply, that *all inward ſin* is taken away?

A. Undoubtedly: or how can we be ſaid to be *ſaved from all our uncleanneſſes?* Ezek. xxxvi. 29.

Our ſecond conference began Aug. 1, 1745. The next morning we ſpoke of ſanctification, as follows:

Q. When does inward ſanctification begin?

A. In the moment a man is juſtified. (Yet ſin remains in him, yea the ſeed of all ſin, till he is *ſanctified throughout.*) From that time a believer gradually dies to ſin, and grows in grace.

Q. Is this ordinarily given till a little before death?

A. It is not, to thoſe who expect it no ſooner.

Q. But may we expect it ſooner?

A. Why not? For although we grant, 1. That the generality of believers whom we have hitherto known, were not ſo ſanctified till near death: 2. That few of thoſe to whom St. Paul wrote his epiſtles,

epiſtles, were ſo at that time: nor 3. He himſelf at the time of writing his former epiſtles: yet all this does not prove, that we may not be ſo *to-day*.

Q. In what manner ſhould we preach ſanctification?

A. Scarce at all to thoſe who are not preſſing forward: to thoſe who are, always by way of promiſe; always *drawing*, rather than *driving*.

Our third conference began Tueſday, May 26, 1746.

In this we carefully read over the minutes of the two preceding conferences, to obſerve whether any thing contained therein might be retrenched or altered on more mature conſideration. But we did not ſee cauſe to alter in any reſpect what we had agreed upon before.

Our fourth conference began on Tueſday, June the 16th. 1747. As ſeveral perſons were preſent, who did not believe the doctrine of perfection, we agreed to examine it from the foundation.

In order to this, it was aſked,

"How much is allowed by our brethren who differ from us, with regard to entire ſanctification?"

A. They grant, 1. That every one muſt be entirely ſanctified in the article of death: 2. That till then a believer daily grows in grace, comes nearer and nearer to perfection: 3. That we ought

ought to be continually preſſing after it, and to exhort all others ſo to do.

Q. What do we allow them?

A. We grant, 1. That many of thoſe who have died in the faith, yea, the greater part of thoſe we have known, were not *perfected in love*, till a little before their death: 2. That the term *ſanctified*, is continually applied by St. Paul, to all that were juſtified. 3. That by this term alone, he rarely, if ever, means "Saved from all ſin:" 4. That conſequently it is not proper to uſe it in that ſenſe, without adding the word *wholly*, *entirely*, or the like: 5. That the inſpired writers almoſt continually ſpeak of or to thoſe who were juſtified, but very rarely of or to thoſe who were wholly ſanctified:† 6. That conſequently it behoves us to ſpeak almoſt continually of the ſtate of juſtification; but more rarely, "at leaſt ‡ in full and explicit terms, concerning entire ſanctification."

Q. What then is the point where we divide?

A. It is this: ſhould we expect to be ſaved from *all ſin* before the article of death?

Q. Is there any clear ſcripture-*promiſe* of this, that God will ſave us from *all ſin?*

A. There is. Pſal. cxxx. 8. *He ſhall redeem Iſrael from* all his ſins.

This

† That is, unto thoſe alone, excluſive of others: but they ſpeak to them, jointly with others almoſt continually.

‡ More rarely I allow; but yet in ſome places very frequently, ſtrongly, and explicitly.

This is more largely expreſt in the prophecy of Ezekiel; *Then will I ſprinkle clean water upon you, and ye ſhall be clean: from* all *your filthineſs and from* all *your idols will I cleanſe you—I will alſo ſave you from* all your uncleanneſſes, chap. xxxvi. ver. 25. 29. No promiſe can be more clear. And to this the apoſtle plainly refers in that exhortation, *Having theſe promiſes, let us cleanſe ourſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God*, 2 Cor. vii. 1. Equally clear and expreſs is that antient promiſe, *The Lord thy God will circumciſe thy heart, and the heart of thy ſeed, to love the Lord thy God with all thy heart and with all thy ſoul.* Deut. xxx. 6.

Q. But does any *aſſertion* anſwerable to this, occur in the New Teſtament?

A. There does, and that laid down in the plaineſt terms. So 1 John iii. 8. *For this purpoſe, the Son of God was manifeſted, that he might deſtroy the works of the devil*, without any limitation or reſtriction; but all ſin is *the work of the devil.* Parallel to which is the aſſertion of St. Paul, Eph. v. 25, 27. *Chriſt loved the church and gave himſelf for it,—that he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing, but that it might be holy and without blemiſh.*

And to the ſame effect is his aſſertion in the eighth of the Romans, ver. 3, 4. *God ſent his Son—that the righteouſneſs of the law might be fulfilled*

filled in us, who walk not after the flesh, but after the spirit.

Q. Does the New Testament afford any farther ground for expecting to be saved from *all sin?*

A. Undoubtedly it does, both in those *prayers* and *commands*, which are equivalent to the strongest assertions.

Q. What *prayers* do you mean?

A. Prayers for entire sanctification, which, were there no such thing, would be mere mockery of God. Such in particular are, 1. *Deliver us from evil.* Now when this is done, when we are delivered from all evil, there can be no sin remaining. 2. *Neither pray I for these alone, but for them also who shall believe on me through their word: that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us: I in them, and thou in me, that they may be made perfect in one,* John xvii. ver. 20, 21, 23. 3. *I bow my knees unto the God and Father of our Lord Jesus Christ,—that he would grant you—that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge. That ye may be filled with all the fulness of God,* Eph. iii. 14, &c. 4. *The very God of peace sanctify you wholly. And I pray God, your whole spirit, soul and body, may be preserved blameless, unto the coming of our Lord Jesus Christ,* 1 Thes. v. 23.

Q. What

Q. What *command* is there to the same effect?

A. 1. *Be ye perfect, as your Father who is in heaven is perfect,* Matt. v. 48. 2. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,* Matt. xxii. 37. But if the love of God fill *all the heart*, there can be no sin there.

Q. But how does it appear, that this is to be done before the article of death?

A. 1. From the very nature of a command, which is not given to the dead, but to the living. Therefore *thou shalt love God with all thy heart*, cannot mean, thou shalt do this, when thou diest, but while thou livest.

2. From express texts of scripture. 1. *The grace of God that bringeth salvation hath appeared to all men; teaching us, that having renounced ungodly and worldly lusts, we should live soberly, righteously, and godly in this present world: looking for the glorious appearing of our Lord Jesus Christ, who gave himself for us, that he might redeem us from* all iniquity, *and purify unto himself a peculiar people, zealous of good works,* Tit. ii. 11—14. 2. *He hath raised up an horn of salvation for us—to perform the mercy promised to our fathers; the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, should serve him without fear, in holiness and righteousness before him,* all the days of our life, Luke i. ver. 69, &c.

Q. Is

Q. Is there any *example* in ſcripture of perſons who had attained to this?

A. Yes, St. John, and all thoſe of whom he ſays, *Herein is our love made perfect, that we may have boldneſs in the day of judgment, becauſe as he is, ſo are we in this world*, 1 John iv. 17.

Q. Can you ſhew one ſuch example now? Where is he that is thus perfect?

A. To ſome that make this enquiry one might anſwer, If I knew one here, I would not tell *you:* for you do not enquire out of love. You are like Herod. You only ſeek the young child to ſlay it.

But more directly we anſwer. There are many reaſons, why there ſhould be few, if any, *indiſputable* examples. What inconveniencies would this bring on the perſon himſelf, ſet as a mark for all to ſhoot at? And how unprofitable would it be to gainſayers? *For if they hear not Moſes and the prophets*, Chriſt and his apoſtles, *neither would they be perſuaded though one roſe from the dead.*

Q. Are we not apt to have a ſecret diſtaſte to any who ſay they are ſaved from all ſin?

A. 'Tis very poſſible we may, and that upon ſeveral grounds: partly from a concern for the good of ſouls, who may be hurt, if theſe are not what they profeſs: partly from a kind of implicit envy at thoſe who ſpeak of higher attainments than our own: and partly from our natural flowneſs and unreadineſs of heart, to believe the works of God.

Q. Why

Q. Why may we not continue in the joy of faith, till we are *perfected in love?*

A. Why indeed? Since holy grief does not quench this joy: since even while we are under the cross, while we deeply partake of the sufferings of Christ, we may rejoice with joy unspeakable."

From these extracts it undeniably appears, not only what was mine and my brother's judgment, but what was the judgment of all the preachers in connexion with us, in the years 44, 45, 46, and 47. Nor do I remember, that in any one of these conferences we had one dissenting voice: but whatever doubts any one had when we met, they were all removed before we parted.

18. In the year 1749, my brother printed two volumes of "Hymns and sacred Poems." As I did not see these before they were published, there were some things in them which I did not approve of. But I quite approved of the main of the hymns on this head; a few verses of which are subjoined.

Come, Lord, be manifested here,
And *all the devil's works* destroy!
Now, without sin in me appear,
And fill with everlasting joy:
Thy beatific face display:
Thy presence is the perfect day. *Vol.* I. *p.* 203.

Swift

Swift to my relcure come,
Thy own *this moment* ſeize!
Gather my wandering ſpirit home,
And keep in perfect peace.

Suffer'd no more to rove
O'er all the earth abroad,
Arreſt the priſoner of thy love,
And ſhut me up in God. *p.* 247.

Thy priſoners releaſe, vouchſafe us thy peace;
And our ſorrows and ſins *in a moment* ſhall ceaſe.
That moment be now! Our petition allow,
Our *preſent* Redeemer and Comforter thou. *Vol.* II. (*p.* 124.

From this inbred ſin deliver:
Let the yoke *Now* be broke:
Make me thine for ever.

Partner of thy perfect nature,
Let me be *Now* in thee
A new ſinleſs creature. *p.* 156.

Turn me, Lord, and turn me now,
To thy yoke my ſpirit bow;
Grant me now the pearl to find
Of a meek and quiet mind.
Calm, O calm my troubled breaſt;
Let me gain that ſecond reſt;
From my works for ever ceaſe,
Perfected in holineſs. *p.* 162.

Come

Come in *this* accepted *hour*,
Bring thy heavenly kingdom in!
Fill us with the glorious power
Rooting out the seeds of sin. *p.* 168.

Come, thou dear Lamb for sinners slain,
Bring in the cleansing flood;
Apply, to wash out every stain,
Thine efficacious blood.

O let it sink into our soul
Deep as the in-bred sin:
Make every wounded spirit whole
And every leper clean! *p.* 171.

Prisoners of hope arise
And see your Lord appear!
Lo! On the wings of love he flies,
And brings redemption near.
Redemption in his blood
He calls you to receive:
Come unto me, the pard'ning God:
Believe, he cries, believe!
Jesus to thee we look,
'Till saved from sin's remains,
Reject the inbred tyrant's yoke,
And cast away his chains.
Our nature shall no more
O'r us dominion have:
By faith we apprehend the power,
Which shall for ever save. *p.* 188.

Jesu,

Jesu, our life, in us appear,
Who daily die thy death!
Reveal thyself the finisher:
Thy quick'ning Spirit breathe!
Unfold the hidden mystery!
The second gift impart!
Reveal thy glorious self in me:
In every waiting heart. *p.* 195.

In Him we have peace, In him we have power!
Preserved by his grace throughout the dark hour.
In all our temptations, he keeps us to prove
His utmost salvation, His fullness of love.
Pronounce the glad word, and bid us be free;
Ah, hast thou not, Lord, A blessing for me?
The peace thou hast given, *this moment* impart,
And open thy heaven, O Love in my heart! *p.* 324.

A second edition of these hymns was published in the year 1752; and that without any other alteration, than that of a few literal mistakes.

I have been the more large in these extracts, because hence it appears, beyond all possibility of exception, that to this day, both my brother and I maintained, 1. That Christian Perfection is that love of God and our neighbour, which implies deliverance from *all sin*; 2. That this is received merely *by faith*; 3. That it is given *instantaneously*, in one moment; 4. That we are to expect it (not at death but) *every moment*:

That now is the accepted time, now is the day of this salvation.

19. At the conference in the year 1759, perceiving some danger that a diversity of sentiments, should insensibly steal in among us, we again largely considered this doctrine. And soon after I published "Thoughts on Christian perfection," prefaced with the following advertisement:

"The following tract is by no means designed to gratify the curiosity of any man. It is not intended to prove the doctrine at large, in opposition to those who explode and ridicule it: no nor to answer the numerous objections against it, which may be raised even by serious men. All I intend here, is simply to declare, what are my sentiments on this head: what Christian perfection does, according to my apprehension include, and what it does not; and to add a few practical observations and directions relative to the subject.

"As these thoughts were at first thrown together by way of question and answer, I let them continue in the same form—They are just the same that I have entertained for above twenty years."

"*Q.* What is Christian perfection?

A. The loving God with all our heart, mind, soul and strength. This implies that no wrong temper, none contrary to love, remains in the soul:

ſoul: and that all the thoughts, words and actions are governed by pure love.

Q. Do you affirm, that this perfection excludes all infirmities, ignorance and miſtake?

A. I continually affirm quite the contrary, and always have done ſo.

Q. But how can every thought, word and work be governed by pure love, and the man be ſubject at the ſame time to ignorance and miſtake?

A. I ſee no contradiction here. "A man may be filled with pure love, and ſtill be liable to miſtake." Indeed I do not expect to be freed from actual miſtakes, till this mortal puts on immortality. I believe this to be a natural conſequence of the ſoul's dwelling in fleſh and blood. For we cannot now think at all, but by the mediation of thoſe bodily organs, which have ſuffered equally with the reſt of our frame. And hence we cannot avoid ſometimes *thinking wrong*, till this corruptible ſhall have put on incorruption.

But we may carry this thought farther yet. A miſtake in judgment may poſſibly occaſion, a miſtake in practice. For inſtance Mr. de *Renty*'s miſtake touching the nature of mortification, ariſing from prejudice of education, occaſioned that practical miſtake, his wearing an iron girdle. And a thouſand ſuch inſtances there may be, even in thoſe who are in the higheſt ſtate of grace. Yet where every word and action ſprings

from love, such a mistake is not properly a *sin*. However it cannot bear the rigor of God's justice, but needs the atoning blood.

Q. What was the judgment of all our brethern, who met at Bristol in August 1758, on this head?

A. It was expressed in these words; 1. Every one may mistake as long as he lives; 2. A mistake in *opinion* may occasion a mistake in *practice*: 3. Every such mistake is a transgression of the perfect law. Therefore, 4. Every such mistake, were it not for the blood of atonement, would expose to eternal damnation. 5. It follows, that the most perfect have continual need of the merits of Christ, even for their actual transgressions, and may say for themselves, as well as for their brethern, *Forgive us our trespasses.*

This easily accounts for what might otherwise seem to be utterly unaccountable: namely, that those who are not offended when we speak of the highest degree of love, yet will not hear of living *without sin*. The reason is, they know all men are liable to mistake, and that in practice as well as in judgment. But they do not know, or do not observe, that this is not sin, if love is the sole principle of action.

Q. But still if they live without sin, does not this exclude the necessity of a mediator? At least, is it not plain, that they stand no longer in need of Christ in his priestly office?

A. Far from it. None feel their need of Christ like

like theſe: none ſo entirely depend upon him. For Chriſt does not give life to the ſoul ſeparate from, but in and with himſelf. Hence his words are equally true of all men, in whatſoever ſtate of grace they are, *As the branch cannot bear fruit of itſelf, except it abide in the vine, no more can ye, except ye abide in me: without* (or ſeparate from) *me, ye can do nothing.*

* In every ſtate we need Chriſt in the following reſpects: 1. Whatever grace we receive, it is a free gift from him: 2. We receive it as his purchaſe, merely in conſideration of the price he paid: 3. We have this grace not only from Chriſt, but in him. For our prefection is not like that of a tree, which flouriſhes by the ſap derived from its own root, but, as was ſaid before, like that of a branch, which united to the vine, bears fruit, but ſevered from it, *is dried up and withered*: 4. All our bleſſings, temporal, ſpiritual, and eternal, depend on his interceſſion for us, which is one branch of his prieſtly office, whereof therefore we have always equal need: 5. The beſt of men ſtill need Chriſt in his prieſtly office, to atone for their omiſſions, their ſhortcomings, (as ſome not improperly ſpeak) their miſtakes in judgment and practice, and their defects of various kinds. For theſe are all deviations from the perfect law, and conſequently need an atonement. Yet that they are not properly ſins, we apprehend may appear from the words of of St. Paul, *He that loveth hath fulfilled the law; for*

love is the fulfilling of the law.† Now miſtakes, and whatever infirmities neceſſarily flow from the corruptible ſtate of the body, are no way contrary to love, nor therefore in the ſcripture-ſenſe, ſin.

To explain myſelf a little farther on this head: 1. Not only *ſin properly ſo called*, that is a voluntary tranſgreſſion of a known law, but ſin, improperly ſo called, that is, an involuntary tranſgreſſion of a divine law, known or unknown, needs the atoning blood. 2. I believe, there is no ſuch perfection in this life, as excludes theſe involuntary tranſgreſſions, which I apprehend to be naturally conſequent on the ignorance and miſtakes inſeparable from mortality. 3. Therefore *ſinleſs perfection* is a phraſe I never uſe, leſt I ſhould ſeem to contradict myſelf: 4. I believe a perſon filled with the love of God, is ſtill liable to theſe involuntary tranſgreſſions: 5. Such tranſgreſſions you may call ſins, if you pleaſe: I do not, for the reaſons above-mentioned.

Q. What advice would you give to thoſe that do, and thoſe that do not call them ſo?

A. Let thoſe that do not call them *ſins*, never think that themſelves, or any other perſons, are in ſuch a ſtate, as that they can ſtand before infinite juſtice without a mediator. This muſt argue, either the deepeſt ignorance, or the higheſt arrogance and preſumption.

Let thoſe who do call them ſo, beware how they confound theſe *defects* with *ſins*, properly ſo called.

† Rom. xiii. 10. 12.

called. But how will they avoid it? How will theſe be diſtinguiſhed from thoſe, if they are all promiſcuouſly called *ſins*? I am much afraid, if we ſhould allow any ſins to be conſiſtent with perfection, few would confine the idea to thoſe *defects*, concerning which only the aſſertion could be true.

Q. But how can a liableneſs to miſtake conſiſt with perfect love? Is not a perſon who is perfected in love, every moment under its influence? And can any miſtake flow from pure love?

A. I anſwer, 1. Many miſtakes may conſiſt with pure love: 2. Some may accidentally flow from it. I mean, love itſelf may incline us to miſtake. The pure love of our neighbour ſpringing from the love of God, *thinketh no evil, believeth and hopeth all thing*. Now this very temper, unſuſpicious, ready to believe, and hope the beſt of all men may occaſion our thinking ſome men better than they really are. Here then is a manifeſt miſtake, accidentally flowing from pure love.

Q. How ſhall we avoid ſetting perfection too high or too low?

A. By keeping to the bible, and ſetting it juſt as high as the ſcripture does. It is nothing higher, and nothing lower than this. The pure love of God and man; the loving God with all our heart and ſoul, and our neighbour as ourſelves. It is love governing the heart and life,

running though all our tempers words and actions.

Q. Suppose one had attained to this, would you advise him to speak of it?

A. At first perhaps he would scarce be able to refrain, the fire would be so hot within him: his desire to declare the loving-kindness of the Lord, carrying him away like a torrent. But afterwards he might: and then it would be advisable, not to speak of it to them that know not God. 'Tis most likely it would only provoke them to contradict and blaspheme: nor to others without some particular reason, without some good in view. And then he should have especial care, to avoid all appearance of boasting; to speak with the deepest humility and reverence giving all the glory to God.

Q. But would it not be better, to be intirely silent? Not to speak of it at all?

A. By silence he might avoid many crosses, which will naturally and necessarily ensue, if he simply declare even among believers, what God has wrought in his soul. If therefore such an one were to confer with flesh and blood, he would be intirely silent. But this could not be done with a clear conscience: for undoubtedly he ought to speak. Men do not light a candle to put it under a bushel; much less does the all-wise God. He does not raise such a monument of his power and love, to hide it from all mankind. Rather he intends it as a general blessing, to those

thoſe who are ſimple of heart. He deſigns thereby not barely the happineſs of that individual perſon, but the animating and encouraging others, to follow after the ſame bleſſing. His will is, *that many ſhall ſee it* and rejoice, *and put their truſt in the Lord.* Nor does any thing under heaven more quicken the deſires of thoſe who are juſtified, than to converſe with thoſe whom they believe to have experienced a ſtill higher ſalvation. This places that ſalvation full in their view, and increaſes their hunger and thirſt after it: an advantage which muſt have been entirely loſt, had the perſon ſo ſaved buried himſelf in ſilence.

Q. But is there no way to prevent theſe croſſes which uſually fall on thoſe who ſpeak of being thus ſaved?

A. It ſeems they cannot be prevented altogether, while ſo much of nature remains even in believers. But ſomething might be done if the preacher in every place would 1. Talk freely with all who ſpeak thus, and 2. Labour to prevent the unjuſt or unkind treatment of thoſe, in favour of whom there is reaſonable proof.

Q. What is reaſonable proof? How may we certainly know one that is ſaved from all ſin?

A. We cannot infallibly know one that is thus ſaved (no, nor even one that is juſtified) unleſs it ſhould pleaſe God to endow us with the miraculous diſcernment of ſpirits. But we apprehend thoſe would be ſufficient proofs to any

réſonable man, and ſuch as would leave little room to doubt, either the truth or depth of the work: 1. If we had clear evidence of his exemplary behaviour, for ſome time before this ſuppoſed change. This would give us reaſon to believe, he would not *lie for God*, but ſpeak neither more nor leſs then he felt: 2. If he gave a diſtinct account of the time and manner wherein the change was wrought, with ſound ſpeech which could not be reproved: and 3. If it appeared that all his ſubſequent words and actions were holy and unblameable.

* The ſhort of the matter is this: 1. I have abundant reaſon to believe, this perſon will not lie: 2. He teſtifies before God, "I feel no ſin, but all love; I pray, rejoice, and give thanks, without ceaſing: and I have as clear an inward witneſs, that I am fully renewed, as that I am juſtified." Now if I have nothing to oppoſe to this plain teſtimony, I ought in reaſon to believe it.

It avails nothing to object, "But I know ſeveral things wherein he is quite miſtaken." For it has been allowed, that all who are in the body are liable to miſtake: and that a miſtake in judgment may ſometimes occaſion a miſtake in practice: (tho' great care is to be taken that no ill uſe be made of this conceſſion.) For inſtance; even one that is perfected in love may miſtake with regard to another perſon, and may think him in a particular caſe, to be more or leſs faulty

ty than he really is, and hence he may ſpeak to him with more or leſs ſeverity than the truth requires. And in this ſenſe (tho' that be not the primary meaning of St. James *in many things we offend all.* This therefore is no proof at all that the perſon ſo ſpeaking is not perfect.

Q. But is it not a proof, if he is *ſurprized or fluttered* by a noiſe, a fall, or ſome ſudden danger?

A. * It is not: for one may ſtart, tremble, change colour or be otherwiſe diſordered in body, while the ſoul is calmly ſtayed on God, and remains in perfect peace. Nay, the mind itſelf may be deeply diſtreſt, may be exceeding ſorrowful, may be perplext and preſſed down by heavineſs and anguiſh, even to agony, while the heart cleaves to God by perfect love, and the will is wholly reſigned to him. Was it not ſo with the ſon of God himſelf? Does any child of man endure the diſtreſs, the anguiſh, the agony, which he ſuſtained? And yet he *knew on ſin.*

Q. But can any one who has a pure heart prefer pleaſing to unpleaſing food? Or uſe any pleaſure of ſenſe which is not ſtrictly neceſſary? If ſo how do they differ from others?

A. The difference between theſe and others in taking pleaſant food, is, 1. They need none of theſe things to make them happy; for they have a ſpring of happineſs within. They ſee and love God. Hence they *rejoice evermore*, and *in every thing give thanks.* 2. They may uſe them, but

they do not seek them: 3. They use them sparingly, and not for the sake of the thing itself. This being premised, we answer directly, such an one may use pleasing food, without the danger which attends those who are not saved from sin. He may prefer it to unpleasing, though equally wholesome food, as a means of increasing thankfulness, with a single eye to God, *who giveth us all things richly to enjoy:* on the same principle, he may smell to a flower, or eat a bunch of grapes, or take any other pleasure which does not lessen but increase his delight in God. Therefore neither can we say, that one perfected in love would be incapable of marriage, and of worldly business; if he were called thereto, he would be more capable than ever; as being able to do all things without hurry or carefulness, without any distraction of spirit.

Q. But if two perfect Christians had children, how could they be born in sin, since there was none in the parents?

A. It is a possible, but not a probable case; I doubt whether it ever was or ever will be. But waving this, I answer, sin is entailed upon me, not by my immediate, but by my first parent. *In* Adam *all died: by the disobedience of one all men were made sinners:* all men without exception who were in his loins when he ate the forbidden fruit.

We have a remarkable illustration of this in gardening

gardening. Grafts on a crab-ſtock bear excellent fruit. But ſow the kernels of this fruit and what will be the event? They produce as mere crabs as ever were eaten.

Q. But what does the perfect one do more than others? More than common believers?

A. Perhaps nothing: ſo may the providence of God have hedged him in, by outward circumſtances. Perhaps not ſo much; (tho' he deſires and longs to *ſpend and be ſpent* for God;) at leaſt not externally: he neither ſpeaks ſo many words, nor does ſo many works. As neither did our Lord himſelf ſpeak ſo many words, or do ſo many, no nor ſo great works, as ſome of his apoſtles, (John xiv. 12.) But what then? This is no proof that he has not more grace: and by this God meaſures the outward work. Hear ye him. *Verily I ſay unto you, this poor widow has caſt in more than them all.* Verily this poor man, with his few broken words, hath ſpoke more than them all. Verily this poor woman, that hath given a cup of cold water, hath done more than them all! O ceaſe to *judge according to appearance*, and learn to *judge righteous judgment!*

Q. But is not this a proof againſt him? I feel no power either in his words or prayer?

A. It is not: for perhaps that is your own fault. You are not likely to feel any power therein, if any of theſe hindrances lie in the way: 1. Your own deadneſs of ſoul. The dead Phariſees felt no power

power even in his words, who *ſpake as never man ſpake*; 2. The guilt of ſome unrepented ſin lying upon the conſcience; 3. *Prejudice* toward him of any kind: 4. Your *not believing* that ſtate to be attainable, wherein he profeſſes to be: 5. *Unreadineſs* to think or own he has attained it: 6. *Over-valuing* or *idolizing* him; 7. *Over-valuing yourſelf* and your own judgment. If any of theſe is the caſe, what wonder is it, that you feel no power in any thing he ſays? But do not others feel it? If they do, your argument falls to the ground. And if they do not, do none of theſe hindrances lie in their way too? You muſt be certain of this before you can build any argument thereon. And even then your argument will prove no more, than that grace and gifts do not always go together.

"But he does not come up to my *Idea* of a perfect Chriſtian." And perhaps no one ever did or ever will. For *your idea* may go *beyond*, or at leaſt *beſide* the ſcriptural account. It may include *more* than the bible includes therein, or however *ſomething* which that does not include. Scripture perfection is, pure love filling the heart and governing all the words and actions. If your idea includes any thing more or any thing elſe, it is not ſcriptural: and then no wonder, that a ſcripturally-perfect Chriſtian does come up to it.

I fear many ſtumble on this ſtumbling-block. They include as many ingredients as they pleaſe, not according to ſcripture, but their own imagination,

imagination, in their idea of one that is perfect: and then readily deny any one to be such, who does not answer that imaginary idea.

The more care should we take, to keep the simple, scriptural account continually in our eye. Pure love reigining alone in the heart and life, this is the whole of scriptural perfection.

Q. When may a person judge himself to have attained this?

A. When after having been fully convinced of inbred sin, by a far deeper and clearer conviction, than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love, and image of God, so as to *rejoice evermore, to pray without ceasing, and in every thing to give thanks.* Not that "to feel all love and no sin," is a sufficient proof; several have experienced this for a time, before their souls were fully renewed. None therefore ought to believe, that the work is done, till there is added the testimony of the Spirit, witnessing his entire sanctification, as clearly as his justification.

Q. But whence is it, that some imagine they are thus sanctified, when in reality they are not?

A. It is hence: they do not judge by all the preceding marks, but either by part of them, or by others, that are ambiguous. But I know no instance of a person attending to them all, and

yet

yet deceived in this matter. I believe, there can be none in the world. If a man be deeply and fully convinced, after juſtification, of inbred ſin; if he then experience a gradual mortification of ſin, and afterwards an entire renewal in the image of God: if to this change, immenſely greater than that wrought when he was juſtified, be added a clear, direct witneſs of the renewal: I judge it as impoſſible this man ſhould be deceived herein, as that God ſhould lie. And if one whom I know to be a man of veracity teſtify theſe things to me, I ought not, without ſome ſufficient reaſon, to reject his teſtimony.

Q. Is this death to ſin and renewal in love, gradual or inſtantaneous?

A. A man may be dying for ſome time; yet he does not, properly ſpeaking, die, 'till the inſtant the ſoul is ſeparated from the body: and in that inſtant he lives the life of eternity. In like manner, he may be dying *to ſin*, for ſome time; yet he is not dead to ſin till ſin is ſeparated from his ſoul. And in that inſtant he lives the full life of love. And as the change undergone when the body dies, is of a different kind, and infinitely greater than any we had known before, yea ſuch as till then it is impoſſible to conceive: ſo the change wrought when the ſoul dies to ſin, is of a different kind, and infinitely greater than any before, and than any can conceive 'till he experiences it. Yet he ſtill grows in grace, in the knowledge of Chriſt, in the love and image

of

of God: and will do so, not only 'till death, but to all eternity.

Q. How are we to wait for this change?

A. Not in careless indifference or indolent inactivity; but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves and taking up our cross daily; as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God. And if any man dream of attaining it any other way, (yea or of keeping it, when it is attained, when he has received it even in the largest measure) he deceiveth his own soul. 'Tis true we receive it by simple faith. But God does not, will not give that faith, unless we seek it with all diligence, in the way which he hath ordained.

This consideration may satisfy those who enquire, Why so few have received the blessing? Enquire, how many are seeking it in this way? And you have a sufficient answer.

* Prayer especially is wanting. Who *continues instant* therein? Who *wrestles with God* for this very thing? So *ye have not because ye ask not*: or because *ye ask amiss*, namely, "That you may be renewed *before you die.*" Before you die! Will that content you? Nay but ask that it may be done now! To day! While it is called to-day! Do not call this "setting God a time." Certainly *to day is his time* as well as to morrow. Make haste man, make haste! Let

Thy

Thy ſoul break out in ſtrong deſire
The perfect bliſs to prove!
Thy longing heart be all on fire
To be diſſolv'd in love!

Q. But may we continue in peace and joy, 'till we are perfect in love?

A. Certainly we may: for the kingdom of God is not divided againſt itſelf. Therefore let not believers be diſcouraged, from *rejoicing in the Lord always*. And yet we may be ſenſibly pained at the ſinful nature that ſtill remains in us. It is good for us to have a piercing ſenſe of this, and a vehement to deſire to be delivered from it. But this ſhould only incite us, the more zealouſly to fly every moment to our ſtrong helper, the more earneſtly to *preſs forward to the mark, the prize of our high calling in Chriſt Jeſus*. And when the ſenſe of our ſin moſt abounds, the ſenſe of his love ſhould much more abound.

Q. How ſhould we treat thoſe who think they have attained?

A. Examine them candidly, and exhort them to pray fervently, that God would ſhew them all that is in their hearts. The moſt earneſt exhortations to abound in every grace, and the ſtrongeſt cautions to avoid all evil, are given throughout the New Teſtament, to thoſe who are in the higheſt ſtate of grace. But this ſhould be done with the utmoſt tenderneſs, and without any harſhneſs, ſternneſs or fourneſs. We

ſhould

ſhould carefully avoid the very appearance of anger, unkindneſs, or contempt. Leave it to Satan thus to tempt, and to his children to cry out, *Let us examine him with deſpitefulneſs and torture, that we may know his meekneſs and prove his patience.* If they are faithful to the grace given, they are in no danger of periſhing thereby; no not if they remain in that miſtake, till their ſpirit is returning to God.

Q. * But what hurt can it do to deal harſhly with them?

A. Either they are miſtaken, or they are not. If they are, it may deſtroy their ſouls. This is nothing impoſſible, no nor improbable. It may ſo enrage or ſo diſcourage them, that they will ſink, and riſe no more. If they are not miſtaken, it may grieve thoſe whom God has not grieved, and do much hurt unto our own ſouls. For undoubtedly he that toucheth them, toucheth as it were the apple of God's eye. If they are indeed full of his ſpirit, to behave unkindly or contemptuouſly to them, is doing no little deſpite to the ſpirit of grace. Hereby likewiſe we feed and increaſe in ourſelves evil-ſurmiſing and many wrong tempers. To inſtance only one. What ſelf-ſufficiency is this, to ſet ourſelves up for inquiſitors general, for peremptory judges in theſe deep things of God? Are we qualified for the office? Can we pronounce in all caſes, How far infirmity reaches? What may, and what may not be reſolved into it? What may

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in all circumſtances, and what may not, conſiſt with perfect love? Can we preciſely determine, How it will influence the look, the geſture, the tone of voice? If we can, doubtleſs we are *the men, and wiſdom ſhall die with us!*

Q. But if they are diſpleaſed at our not believing them, is not this a full proof againſt them?

A. According as that diſpleaſure is: if they are angry, it is a proof againſt them: if they are grieved, it is not. They ought to be grieved, if we diſbelieve a real work of God, and thereby deprive ourſelves of the advantage we might have received from it. And we may eaſily miſtake this grief for anger, as the outward expreſſions of both are much alike.

Q. But is it not well to find out thoſe, who fancy they have attained, when they have not?

A. It is well to do it by mild, loving examination. But it is not well to triumph even over theſe. It is extremely wrong, if we find ſuch an inſtance, to rejoice, as if we had found great ſpoils. Ought we not rather to grieve, to be deeply concerned, to let our eyes run down with tears? Here is one who ſeemed to be a living proof of God's power to *ſave to the uttermoſt*. But alas! It is not as we hoped! He is *weighed in the balance and found wanting!* And is this matter of joy? Ought we not to rejoice a thouſand

ſand times more, if we can find nothing but pure love?

*"But he is deceived." What then? It is a harmleſs miſtake, while he feels nothing but love in his heart. It is a miſtake which generally argues great grace, an high degree both of holineſs and happineſs. This ſhould be a matter of real joy to all that are ſimple of heart: not the miſtake itſelf, but the height of grace which for a time occaſions it. I rejoice that this ſoul is always happy in Chriſt, always full of prayer and thankſgiving. I rejoice that he feels no unholy temper, but the pure love of God continually. And I will rejoice if ſin is *ſuſpended*, 'till it is totally *deſtroyed*.

Q. Is there no danger then in a man's being thus deceived?

A. Not at the time that he feels no ſin. There was danger before, and there will be again, when he comes into freſh trials. But ſo long as he feels nothing but love animating all his thoughts, and words and actions he is in no danger! He is not only happy, but ſafe, *under the ſhadow of the Almighty*. And, for God's ſake, let him continue in that love as long as he can; mean time you may do well to warn him of the danger that will be, if his love grow cold and ſin revive, even the danger of caſting away hope, and ſuppoſing, that becauſe he hath not attained yet, therefore he never ſhall.

Q. But

Q. But what if none have attained it yet? What if all who think so are deceived?

A. Convince me of this, and I will preach it no more. But understand me right. I do not build any doctrine on this or that person. This or any other man may be deceived, and I am not moved. But if there are none made perfect yet, God has not sent me to preach perfection.

Put a parallel case. For many years I have preached, "There is a peace of God which passeth all understanding." Convince me, that this word has fallen to the ground, that in all these years none have attained this peace; that there is no living witness of it at this day, and I will preach it no more."

"O, but several persons have died in that peace" Perhaps so: but I want living witnesses. I cannot indeed be infallibly certain, that this or that person is a witness. But if I were certain there are none such, I must have done with this doctrine.

"You misunderstand me. I believe some who died in this love, enjoyed it long before their death. But I was not certain, that their former testimony was true, 'till some hours before they died."

You had not an *infallible* certainty then. And a *reasonable* certainty you might have had before: such a certainty as might have quickened and comforted your own soul, and answered all other Christian purposes. Such a certainty

as

as this any candid perſon may have, ſuppoſe there be any living witneſs, by talking one hour with that perſon in the love and fear of God.

Q. But what does it ſignify, whether any have attained it or no, ſeeing ſo many ſcriptures witneſs for it?

A. If I were convinced, that none in England had attained what has been ſo clearly and ſtrongly preached by ſuch a number of preachers, in ſo many places and for ſo long a time, I ſhould be clearly convinced, that we had all miſtaken the meaning of thoſe ſcriptures. And therefore for the time to come, I too muſt teach that "ſin will remain 'till death."

20. * In the year 1762, there was a great increaſe of the work of God in London. Many, who had hitherto cared for none of theſe things were deeply convinced of their loſt eſtate. Many found redemption in the blood of Chriſt: not a few backſliders were healed. And a conſiderable number of perſons believed, that God had ſaved them from all ſin. Eaſily foreſeeing that Satan would be endeavouring to ſow tares among the wheat, I took much pains to apprize them of the danger, particularly with regard to *pride* and *enthuſiaſm*. And while I ſtayed in town, I had reaſon to hope they continued both humble and ſober-minded. But almoſt as ſoon as I was gone, enthuſiaſm broke in; two or three began to take their own imaginations for impreſſions from God, and thence to ſuppoſe,

ſuppoſe, that they ſhould never die. And theſe labouring to bring others into the ſame opinion, occaſioned much noiſe and confuſion. Soon after, the ſame perſons, with a few more, ran into other extravagances, fancying they *could not be tempted*, that they ſhould *feel no more pain*, and that they had the gift of prophecy, and of *diſcerning of ſpirits*. At my return to London in autumn, ſome of them ſtood reproved: but others were got above inſtruction. Meantime a flood of reproach came upon me almoſt from every quarter: from themſelves, becauſe I was checking them on all occaſions; and from others, "becauſe, they ſaid, I did not check them." However the hand of the Lord was not ſtayed, but more and more ſinners were convinced: while ſome were almoſt daily converted to God, and others enabled to love him *with all their heart*.

21. About this time a friend at ſome diſtance from London, wrote to me as follows:

"Be not over alarmed, that Satan ſows tares among the wheat of Chriſt! It ever has been ſo, eſpecially on any remarkable out-pouring of his Spirit: and ever will be ſo, 'till he is chained up for a thouſand years. 'Till then he will always ape, and endeavour to *counteract* the work of the Spirit of Chriſt.

"One melancholy effect of this has been, that a world who is always aſleep in the arms of the evil

evil one, has ridiculed every work of the Holy Spirit.

"But what can real Chriſtians do? Why, if they would act worthy of themſelves, they ſhould 1. Pray that every deluded ſoul may be delivered, 2. Endeavour to reclaim them in the ſpirit of meekneſs, and laſtly, Take the utmoſt care, both by prayer and watchfulneſs, that the deluſion of others may not leſſen their zeal in ſeeking after that *univerſal holineſs* of ſoul, body, and ſpirit, *without which no man ſhall ſee the Lord.*

"Indeed this *compleat new creature* is mere madneſs to a mad world. But it is notwithſtanding the will and wiſdom of God. May we all ſeek after it!

"But ſome who maintain this doctrine in its full extent, are too often guilty of limiting the Almighty. He diſpenſes his gifts juſt as he pleaſes: therefore it is neither wiſe nor modeſt to affirm that a perſon muſt be a believer for any length of time, before he is capable of receiving an *high degree of the ſpirit of holineſs.*

"God's *uſual method* is one thing, but his *ſovereign pleaſure* is another. He has wiſe reaſons both for haſtening and retarding his work: ſometimes he comes ſudden and unexpected: ſometimes not 'till we have long looked for him.

"Indeed it has been my opinion for many years, that one great cauſe why men make ſo little improvement in the divine life, is their own

coldneſs, negligence, and unbelief. And yet I here ſpeak of *believers.*

" May the Spirit of Chriſt give us a right judgment in all things, and *fill us with all the fulneſs of God*, that ſo we may be *perfect and entire, wanting nothing.*"

About the ſame time five or ſix honeſt enthuſiaſts foretold the world was to end on the 28th of February. I immediately withſtood them by every poſſible means, both in public and private. I preached expreſsly upon the ſubject, both at Weſt-ſtreet and Spitalfields. I warned the ſociety again and again, and ſpoke ſeverally to as many as I could; and I ſaw the fruit of my labour: They made exceeding few converts: I believe ſcarce thirty in our whole ſociety. Nevertheleſs they made abundance of noiſe, gave huge occaſion of offence, to thoſe who took care to improve to the uttermoſt every occaſion againſt me, and greatly increaſed both the number and courage of thoſe who oppoſed Chriſtian Perfection.

22. Some queſtions now publiſhed by one of theſe, induced a plain man to write the following:

" Queries, humbly propoſed to thoſe who deny Perfection to be attainable in this life.

1. Has there not been a *larger meaſure* of the Holy Spirit given under the goſpel, than under Jewiſh diſpenſation? If not, in what ſenſe was *the Spirit not given* before Chriſt was *glorified? John* vii. 39.

2. Was

2. Was that *glory which followed the sufferings of Christ*, 1 Pet. i. 11. an external glory or an internal, viz. the glory of holiness?

3. Has God any where in scripture *commanded* us more than he has *promised* to us?

4. Are the promises of God respecting holiness to be fulfilled *in this life*, or only in *the next?*

5. Is a Christian under any other laws than those which God promises to *write in our hearts*, *Jer.* xxxi. 31, &c. *Heb.* viii. 10.

6. In what sense is *the righteousness of the law fulfilled in those, who walk not after the flesh but after the Spirit? Rom.* viii. 4.

7. Is it impossible for any one in this life, to *love God with all his heart, and mind, and soul and strength?* And is the Christian under any law which is not fulfilled in this love?

8. Does the soul's *going out of the body* effect its purification from indwelling sin?

9. If so, is it not something else, not *the blood of Christ, which cleanseth it from all sin?*

10. If his blood cleanseth us from all sin, while the soul and body are united, is it not *in this life?*

11. If when that union ceases; is it not *in the next?* And is not this too late?

12. If in the article of death; what situation is the soul in, when it is neither *in the body*, nor *out of it?*

 13. Has

13. Has Chriſt any where taught us to pray for what he never deſigns to give?

14. Has he not taught us to pray, *Thy will be done on earth as it is done in heaven?* And is it not done perfectly in heaven?

15. If ſo, has he not taught us to pray for *perfection on earth?* Does he not then deſign to give it?

16. Did not St. Paul pray according to the will of God, when he prayed that the Theſſalonians might be *ſanctified wholly, and preſerved* (in this world, not the next, unleſs he was praying for the dead) *blameleſs in body, ſoul and ſpirit, unto the coming of Jeſus Chriſt?*

17. Do *you* ſincerely *deſire* to be freed from indwelling ſin *in this life?*

18. If you do, did not God give you that deſire?

19. If ſo, did he not give it you to mock you, ſince it is impoſſible it ſhould ever be fulfilled?

20. If you have not ſincerity enough even to deſire it, are you not diſputing about matters too high for you?

21. Do you ever pray God to *cleanſe the thoughts of your heart, that* you *may perfectly love him?*

22. If you neither *deſire* what you aſk, nor *believe* it attainable, pray you not as a fool prayeth?

God help thee to conſider theſe queſtions calmly and impartially!"

24. In the latter end of this year God called to himſelf

himſelf that burning and ſhining light, Jane Cooper. As ſhe was both a living and a dying witneſs of Chriſtian Perfection, it will not be at all foreign to the ſubject, to add one of her own letters, containing a plain and artleſs relation of the manner wherein it pleaſed God to work that great change in her ſoul.

May 2, 1761.

"I believe while memory remains in me, gratitude will continue.—From the time you preached on Gal. v. 5. I ſaw clearly the ſtate of my ſoul. That ſermon deſcribed my heart, and what it wanted to be, truly happy. You read M. M.'s letter, and it deſcribed the religion which I deſired. From that time the prize appeared in view, and I was enabled to follow hard after it. I was kept watching unto prayer, ſometimes in much diſtreſs, at other times in patient expectation of the bleſſing. For ſome days before you left London, my ſoul was ſtayed on a promiſe I had applied to me in prayer, *The Lord whom ye ſeek ſhall ſuddenly come to his temple.* I believed he would, and that he would ſit there as a refiner's fire. The Tueſday after you went, I thought I could not ſleep, unleſs he fulfilled his word that night. I never knew as I did then the force of theſe words, *Be ſtill and know that I am God.* I became nothing before him, and enjoyed perfect calmneſs in my ſoul. I knew not whether he had deſtroyed my ſin: but

I desired to know, that I might praise him. Yet I soon found the return of unbelief, and groaned, being burdened. On Wednesday I went to London, and sought the Lord without ceasing. I promised, if he would save me from sin, I would praise him. I could part with all things so I might win Christ. But I found all these pleas to be nothing worth, and that if he saved *me*, it must be freely, for his own name's sake. On Thursday I was so much tempted, that I thought of destroying myself, or never conversing more with the people of God. And yet I had no doubt of his pardoning love: but "'twas worse than death my God to love, and not my God alone." On Friday my distress was deepened. I endeavoured to pray and could not. I went to Mrs. D. who prayed for me, and told me, it was the death of nature. I opened the bible on *The fearful and unbelieving shall have their part in the lake which burneth with fire and brimstone.* I could not bear it. I opened again on Mark xvi. 6, 7. *Be not afrighted: ye seek Jesus of Nazareth —Go your way; tell his disciples he goeth before you into Galilee: there shall ye see him.* I was encouraged and enabled to pray, believing I should see Jesus at home. I returned that night and found Mrs. G. She prayed for me: and the predestinarian had no plea, but "Lord, thou art no respecter of persons." He proved he was not, by blessing *me*. I was in a moment enabled to

lay

lay hold on Jefus Chriſt, and found ſalvation by ſimple faith. He aſſured me, the Lord, the king was in the midſt of me, and that I ſhould ſee evil no more. I now bleſſed him who had viſited and redeemed me, and was become my *wiſdom, righteouſneſs, ſanctification and redemption.* I ſaw Jeſus altogether lovely, and knew he was mine in all his offices. And, glory be to him! He now reigns in my heart without a rival. I find no will but his. I feel no pride; nor any affection but what is placed on him. I know, it is by faith I ſtand, and that watching unto prayer muſt be the guard of faith. I am happy in God this moment, and I believe for the next. I have often read the chapter you mention, (1 Cor. xiii.) and compared my heart and life with it. In ſo doing, I feel my ſhort-comings, and the need I have of the atoning blood. Yet I dare not ſay, I do not feel a meaſure of the love there deſcribed, though I am not all I ſhall be. I deſire to be loſt in that *love which paſſeth knowledge.*—I ſee *the juſt ſhall live by faith:* and unto me, who am leſs than the leaſt of all ſaints, is this grace given. If I were an archangel, I ſhould veil my face before him, and let ſilence ſpeak his praiſe!"

25. The next year, the number of thoſe who believed they were ſaved from ſin ſtill increaſing, I judged it needful to publiſh, chiefly for their

uſe, "Farther Thoughts on Chriſtian Perfection."

Q. How is *Chriſt the end of the law for righteouſneſs to every one that believeth?* Rom. x. 4.

* *A.* In order to underſtand this, you muſt underſtand what law is here ſpoken of. And this I apprehend, is 1. The Moſaic law, the whole Moſaic diſpenſation; which St. Paul continually ſpeaks of as one, though containing three parts, the political, moral, and ceremonial: 2. The Adamic law, that given to Adam in innocence, properly called, "the law of works." This is in ſubſtance the ſame with the Angelic law, being common to angels and man. It required, that man ſhould uſe to the glory of God, all the powers with which he was created. Now he was created free from any defect, either in his underſtanding or his affections. His body was then no clog to the mind: it did not hinder his apprehending all things clearly, judging truly concerning them, and reaſoning juſtly; if he reaſoned at all. I ſay, "If he reaſoned:" for poſſibly he did not. Perhaps he had no need of reaſoning, till his corruptible body preſſed down the mind, and impaired its native faculties. Perhaps till then, the mind ſaw every truth that offered, as directly as the eye now ſees the light.

Conſequently this law, proportioned to his original powers, required that he ſhould always think, always ſpeak, and always act preciſely right,

right,—in every point whatever. He was well able so to do. And God could not but require the service he was able to pay.

But Adam fell: and his incorruptible body became corruptible: and ever since it is a clog to the soul, and hinders its operations. Hence at present no child of man can at all times apprehend clearly, or judge truly. And where either the judgment or apprehension is wrong, it is impossible to reason justly. Therefore it is as natural for a man to mistake as to breathe; and he can no more live without the one than without the other. Consequently no man is able to perform the service which the Adamic law requires.

And no man is obliged to perform it: God does not require it of any man. *For Christ is the end of the Adamic*, as well as the *Mosaic law*. By his death he hath put an end to both: he hath abolished both the one and the other, with regard to man; and the obligation to observe either the one or the other is vanished away. Nor is any man living bound to observe the Adamic, more than the Mosaic law. †

In the room of this, Christ hath established another, namely, The law of faith. Not every one that doeth, but every one that believeth, now receiveth righteousness, in the full sense of the word, that is, he is justified, sanctified and glorified.

† I mean, it is not the condition either of present or future salvation.

Q. 2. Are we then *dead to the law?*

A. We *are dead to the law by the body of Chriſt* given for us, Rom. vii. 4. to the Adamic, as well as Moſaic law. We are wholly freed therefrom by his death: that law expiring with him.

Q. 3. How then are we *not without law to God, but under the law to Chriſt?* 1 Cor. ix. 21.

A. We are without that law. But it does not follow that we are without any law. For God has eſtabliſhed another law in its place, even the law of faith. And we are all under this law to God and to Chriſt. Both our Creator and our Redeemer require us to obſerve it.

* *Q.* 4. Is love the fulfilling of this law?

A. Unqueſtionably it is. The whole law, under which we now are, is fulfilled by love, Rom. xiii. 9, 10. Faith working or animated by love, is all that God now requires of man. He has ſubſtituted (not ſincerity, but) love, in the room of angelic perfection.

Q. 5. How is *love the end of the commandment?* 1 Tim. i. 5.

A. It is the end of every commandment of God. It is the point aimed at by the whole, and every part of the Chriſtian inſtitution. The foundation is faith, purifying the heart, the end love, preſerving a good conſcience.

Q. 6. What love is this?

* *A.* The *loving the Lord our God with all our heart, mind, ſoul and ſtrength:* and the *loving our neighbour*, every man as ourſelves, as our own ſouls.

Q. 7. What are the fruits or properties of this love?

A. St.

A. St. Paul informs us at large, love is long-suffering. It suffers all the weakneſſes of the children of God, all the wickedneſs of the children of the world. And that not for a little time only; but as long as God pleaſes. In all it ſees the hand of God, and willingly ſubmits thereto. Meantime it *is kind.* In all, and after all it ſuffers, it is ſoft, mild, tender, benign. *Love envieth not:* it excludes every kind and degree of envy out of the heart. *Love acteth not raſhly*, in a violent headſtrong manner, nor paſſes any raſh or ſevere judgment. It *doth not behave itſelf indecently*, is not rude, does not act out of character: *ſeeketh not her own* eaſe, pleaſure, honour or profit: *is not provoked*; expels all anger from the heart: *thinketh no evil*: caſteth out all jealouſy, ſuſpiciouſneſs and readineſs to believe evil: *rejoiceth not in iniquity*; yea, weeps at the ſin or folly of its bittereſt enemies; *but rejoiceth in the truth*, in the holineſs and happineſs of every child of man. *Love covereth all things*, ſpeaks evil of no man; *believeth all things*, that tend to the advantage of another's character. *It hopeth all things*, whatever may extenuate the faults which cannot be denied, and it *endureth all things*, which God can permit, or men and devils inflict. This is *the law of Chriſt, the perfect law, the law of liberty.*

And this diſtinction between the *law of faith* (or love) and *the law of works*, is neither a *ſubtle*, nor an unneceſſary diſtinction. It is plain, eaſy, and intelligible to any common underſtanding.

And it is abſolutely neceſſary, to prevent a thouſand doubts and fears, even in thoſe who do *walk in love.*

* *Q.* 8. But do *we* not *in many things offend all*, yea, the beſt of us, even againſt this law?

A. In one ſenſe we do not, while all our tempers and thoughts, and words and works ſpring from love. But in another we do, and ſhall do, more or leſs, as long as we remain in the body. For neither love nor the *unction of the Holy One* makes us infallible. Therefore through unavoidable defect of underſtanding, we cannot but miſtake in many things. And theſe miſtakes will frequently occaſion ſomething wrong, both in our temper, and words, and actions. From miſtaking his character, we may love a perſon leſs than he really deſerves. And by the ſame miſtake we are unavoidably led to ſpeak or act with regard to that perſon, in ſuch a manner as is contrary to this law, in ſome or other of the preceding inſtances.

Q. 9. Do we not then need Chriſt, even on this account?

A. The holieſt of men ſtill need Chriſt as their prophet, as *the light of the world.* For he does not give them light, but from moment to moment; the inſtant he withdraws, all is darkneſs. They ſtill need Chriſt as their king. For God does not give them a ſtock of holineſs. But unleſs they received a ſupply every moment, nothing but unholineſs would remain. They ſtill need Chriſt as their prieſt, to make atonement for

for their holy things. Even perfect holiness is acceptable to God only through Jesus Christ.

Q. 10. May not then the very best of men adopt the dying martyr's confession, "I am in myself *nothing but sin, darkness, hell:* but thou art my light, my holiness, my heaven?"

A. Not exactly. But the best of men may say, "Thou art my light, my holiness, my heaven. Through my union with thee, I am full of light, of holiness and happiness. But *if I were left to myself, I should be* nothing but sin, darkness, hell."

But to proceed. The best of men need Christ as their priest, their atonement, their advocate with the Father: not only, as the continuance of their every blessing depends on his death and intercession, but on account of their coming short of the law of love. For every man living does so. You who *feel all love*, compare yourselves with the preceding description. Weigh yourselves in this balance, and see if you are not wanting in many particulars.

Q. 11. But if all this be consistent with Christian Perfection, that perfection is not freedom from all sin: seeing *sin is the transgression of the law.* And the perfect transgress the very law they are under. Besides, they need the atonement of Christ. And he is the atonement for nothing but sin. Is then the term *sinless perfection* proper?

A. It is not worth disputing about. But observe,

ſerve, in what ſenſe the perſons in queſtion need the atonement of Chriſt. They do not need him to reconcile them to God *afreſh*: for they *are* reconciled. They do not need him to *reſtore* the favour of God, but to *continue* it. He does not *procure* pardon for them *anew*, but *ever liveth to make interceſſion for them*. And *by one offering he hath perfected for ever them that are ſanctified*, Heb. x. 14.

For want of duly conſidering this, ſome deny, that they need the atonement of Chriſt. Indeed exceeding few: I do not remember to have found five of them in England. Of the two, I would ſooner give up Perfection. But we need not give up either one or the other. The Perfection I hold, *Love rejoicing evermore, praying without ceaſing, and in every thing giving thanks*, is well conſiſtent with it: if any hold a Perfection which is not, they muſt look to it.

Q. 12. Does then Chriſtian Perfection imply any more than *ſincerity?*

A. Not if you mean by that word, love fulfilling the heart, expelling pride, anger, deſire, ſelf-will; rejoicing evermore, praying without ceaſing, and in every thing giving thanks. But I doubt few uſe *ſincerity* in this ſenſe. Therefore I think the old word is beſt.

A perſon may be *ſincere*, who has all his natural tempers, pride, anger, luſt, ſelf-will. But he is not *perfect*, till his heart is cleanſed from theſe, and all its other corruptions.

To

To clear this point a little farther; I know many that love God with all their heart. He is their one desire, their one delight, and they are continually happy in him. They love their neighbour as themselves. They feel as sincere, fervent, constant a desire, for the happiness of every man, good or bad, friend or enemy, as for their own. They rejoice evermore, pray without ceasing, and in every thing give thanks. Their souls are continually streaming up to God, in holy joy, prayer, and praise. This is a point of fact. And this is plain, sound, scriptural experience.

But even these souls dwell in a shattered body, and are so prest down thereby, that they cannot always exert themselves as they would, by thinking, speaking, and acting *precisely right*. For want of better bodily organs, they must at times, think, speak, or act wrong; not indeed through a defect of *love*, but through a defect of *knowledge*. And while this is the case, notwithstanding that defect, and its consequences, they fulfil the law of love.

Yet as even in this case there is not a full conformity to the perfect law, so the most perfect do on this very account need the blood of atonement, and may properly for themselves, as well as for their brethren say, *Forgive us our trespasses*.

Q. 13. But if Christ has put an end to that law,

law, what need of any atonement for their transgreſſing it?

A. Obſerve in what ſenſe he has *put an end* to it, and the difficulty vaniſhes. Were it not for the *abiding merit* of his death, and his *continual interceſſion* for us, that law would condemn us ſtill. Theſe therefore we ſtill need, for every tranſgreſſion of it.

Q. 14. But can one that is ſaved from ſin be tempted?

A. Yes; for *Chriſt was tempted.*

Q. 15. However, what you call temptation, I call the corruption of my heart. And how will you diſtinguiſh one from the other?

A. In ſome caſes it is impoſſible to diſtinguiſh, without the *direct witneſs* of the ſpirit. But in general one may diſtinguiſh thus:

One commends me. Here is a temptation to pride: but inſtantly my ſoul is humbled before God. And I feel no pride: of which I am as ſure as that pride is not humility.

A man ſtrikes me. Here is a temptation to anger. But my heart overflows with love. And I feel no anger at all: of which I am as ſure, as that love and anger are not the ſame.

A woman ſolicits me. Here is a temptation to luſt. But in the inſtant I ſhrink back. And I feel no deſire or luſt at all: of which I can be as ſure, as that my hand is cold or hot.

Thus it is, if I am tempted by a *preſent* object: and it is juſt the ſame, if when it is abſent, the devil

devil recalls a commendation, an injury, or woman to my mind. In the inſtant the ſoul repels the temptation, and remains filled with pure love.

And the difference is ſtill plainer, when I compare my preſent ſtate with my paſt, wherein I felt temptation and corruption too.

Q. 16. But how do you *know*, that you are ſanctified, ſaved from your inbred corruption?

A. I can know it no otherwiſe than I know that I am juſtified. *Hereby know we that we are of God*, in either ſenſe, *by the Spirit that he hath given us.*

We know it by *the witneſs*, and by *the fruit* of the Spirit. And firſt, by *the witneſs*. As when we were juſtified, the *Spirit bore witneſs with our ſpirit*, that our ſins were forgiven; ſo when we were ſanctified, he bore witneſs, that they were taken away. Indeed the witneſs of ſanctification is not always clear at firſt; (as neither is that of juſtification) neither is it afterward, always the ſame, but like that of juſtification, ſometimes ſtronger and ſometimes fainter. Yea, and ſometimes it is withdrawn. Yet in general, the latter teſtimony of the Spirit is both as clear and as ſteddy as the former.

Q. 17. But what need is there of it, ſeeing ſanctification is a *real change*, not a *relative* only, like juſtification?

Q. But is the new-birth a *relative* change only? Is not this a *real* change? Therefore if we need

no

no witneſs of our ſanctification, becauſe it is a *real* change, for the ſame reaſon we ſhould need none, that we are born of, or are the children of God.

Q. 18. * But does not ſanctification ſhine by its own light?

A. And does not the new birth too? Sometimes it does. And ſo does ſanctification: at others it does not. In the hour of temptation Satan clouds the work of God, and injects various doubts and reaſonings, eſpecially in thoſe who have either very weak or very ſtrong underſtandings. At ſuch times there is abſolute need of that witneſs: without which the work of ſanctification, not only could not be diſcerned, but could no longer ſubſiſt. Were it not for this, the ſoul could not then abide in the love of God: much leſs could it rejoice evermore, and in every thing give thanks. In theſe circumſtances therefore, a *direct teſtimony* that we are ſanctified is neceſſary in the higheſt degree.

"But I have no *witneſs* that I am ſaved from ſin. And yet I have no doubt of it." Very well. As long as you have no doubt, it is enough; when you have, you will need that *witneſs*.

Q. 19. But what ſcripture makes mention of any ſuch thing, or gives any reaſon to expect it?

A. That ſcripture. 1 Cor. ii. 12, *We have received not the ſpirit that is of the world, but the Spirit*

Spirit which is of God, that we may know the things which are freely given us of God.

Now surely ſanctification is one of *the things which are freely given us of God.* And no poſſible reaſon can be aſſigned, why this ſhould be excepted, when the apoſtle ſays, *We receive the Spirit* for this very end, *that we may know the things which are* thus *freely given us.*

Is not the ſame thing implied in that well known ſcripture, Rom. viii. 15. *The Spirit itſelf witneſſeth with our ſpirit, that we are the children of God?* Does he only witneſs to thoſe who are children of God in the loweſt ſenſe? Nay, but to thoſe alſo who are ſuch in the higheſt ſenſe. And does he not witneſs that they are ſuch in the higheſt ſenſe? What reaſon have we to doubt it?

What if a man were to affirm, (as indeed many do) that this witneſs belongs *only to the higheſt* claſs of Chriſtians? Would not you anſwer, the apoſtle makes no reſtriction. Therefore doubtleſs it belongs to all the children of God. And will not the ſame anſwer hold if any affirm, that it belongs *only to the loweſt* claſs?

Conſider likewiſe 1 John v. 19. *We know that we are of God.* How? *By the Spirit that he hath given us.* Nay, *hereby we know that he abideth in us.* And what ground have we either from ſcripture or reaſon, to exclude the witneſs any more than the fruit of the Spirit from being here intended? By this then alſo *we know that we are*

of

of God, and *in what ſenſe* we are ſo. Whether we are babes, young men, or fathers, we know, in the ſame manner.

Not that I affirm, that all young men, or even fathers, have this teſtimony every moment: there may be intermiſſions of the direct teſtimony that they are thus born of God. But thoſe intermiſſions are fewer and ſhorter, as they grow up in Chriſt. And ſome have the teſtimony both of their juſtification and ſanctification, without any intermiſſion at all: which I preſume more might have, did they walk humbly and cloſely with God.

Q. 20. May not ſome of theſe have a teſtimony from the Spirit, that they ſhall not finally fall from God?

A. They may. And this perſuaſion, that *neither life nor death ſhall ſeparate them from* him, far from being hurtful, may in ſome circumſtances be extremely uſeful. Theſe therefore we ſhould in no wiſe grieve, but earneſtly incourage them, *to hold the beginning of their confidence ſtedfaſt to the end.*

Q. 21. But have any a teſtimony from the Spirit, that they ſhall *never ſin?*

A. We know not what God may vouchſafe to ſome particular perſons. But we do not find any general ſtate deſcribed in ſcripture, from which a man cannot draw back to ſin. If there were any ſtate wherein this was impoſſible, it would be that of thoſe who are *ſanctified*, who are *fathers in Chriſt*, *who*

who rejoice evermore, pray without ceasing, and *in every thing give thanks.* But it is not impossible for these to draw back. They who are *sanctified,* may yet fall and perish, *Heb.* x. 29. Even *fathers in Christ,* need that warning, *Love not the world,* 1 John ii. 15. They who *rejoice, pray,* and *give thanks without ceasing,* may nevertheless *quench the Spirit,* 1 Thes. v. 16. &c. Nay even they who are *sealed unto the day of redemption may yet grieve the Holy Spirit of God,* Eph. iv. 30.

Altho' therefore God may give such a witness to some particular persons, yet it is not to be expected by Christians in general, there being no scripture whereon to ground such an expectation.

Q. 22. By what *fruit of the Spirit may we know that we are of God,* even in the highest sense?

A. By *love, joy, peace* always abiding; by invariable *long-suffering,* patience, resignation; by *gentleness,* triumphing over all provocation; by *goodness,* mildness, sweetness, tenderness of spirit; by *fidelity,* simplicity, godly sincerity; by *meekness,* calmness, evenness of spirit; by *temperance,* not only in food and sleep, but in all things natural and spiritual.

Q. 23. But what great matter is there in this? Have we not all this when we are justified?

A. What! *Total resignation* to the will of God, without any mixture of self-will? *Gentleness,*

tleneſs, without any touch of anger, even the moment we are provoked? Love to God, without the leaſt love to the creature but in and for God, excluding all pride? Love to man, excluding *all* envy, *all* jealouſy, and raſh judging? *meekneſs*, keeping the whole ſoul inviolably calm? And *temperance* in all things? Deny that any ever came up to this if you pleaſe; but do not ſay all who are juſtified, do.

Q. 24. But ſome who are newly juſtified do: what then will you ſay to theſe?

A. If they really do, I will ſay, they are ſanctified, ſaved from ſin in that moment: and that they never need loſe what God has given, or feel ſin any more.

But certainly this is an exempt caſe. It is otherwiſe with the generality of thoſe that are juſtified. They feel in themſelves, more or leſs, pride, anger, ſelf-will, and an heart bent to backſliding. And till they have gradually mortified theſe, they are not fully renewed in love.

Q. 25. But is not this the caſe of all that are juſtified? Do they not *gradually* die to ſin and grow in grace, till at, or perhaps a little before death, God perfects them in love?

A. I believe this is the caſe of moſt, but not all. God uſually gives a conſiderable *time*, for men to receive *light*, to grow in *grace*, to *do and* ſuffer his will before they are either juſtified or ſanctified. But he does not invariably adhere to this. Sometimes he *cuts ſhort his work*. He does

does the work of many years in a few weeks: perhaps in a week, a day, an hour. He juſtifies or ſanctifies both thoſe who have *done*, or *ſuffered* nothing, and who have not had *time* for a gradual growth either in *light* or *grace*. And *may* he *not do what* he *will with his own? Is thine eye evil, becauſe he is good?*

* It need not therefore be affirmed over and over, and proved by forty texts of ſcripture, either that moſt men are perfected in love *at laſt*, that there is a *gradual work* of God in the ſoul; or that, generally ſpeaking, it is a long time, even many years, before ſin is deſtroyed. All this we know. But we know likewiſe, that God *may*, with man's good leave, *cut ſhort his work*, in whatever degree he pleaſes, and do the uſual work of many years in a moment. He does ſo, in many inſtances. And yet there is a *gradual* work, both *before* and after that moment. So that one may affirm, the work is *gradual*; another, it is *inſtantaneous*, without any manner of contradiction.

Q. 26. Does St. Paul mean any more by being *ſealed with the Spirit*, than being *renewed in love?*

A. Perhaps in one place, 2 Cor. i. 22. he does not mean ſo much. But in another, Eph. i. 13. he ſeems to include both the fruit and the witneſs; and that in a higher degree than we experience, even when we are firſt *renewed in love*, *God ſealeth us with the Spirit of promiſe*, by giving

ing us *the full assurance of hope*; such a confidence of receiving all the promises of God, as excludes the possibility of doubting: with that *holy Spirit*, by universal holiness, stamping the whole image of God on our hearts.

* *Q.* 27. But how can those who are thus *sealed grieve the Holy Spirit of God?*

A. St. Paul tells you very particularly, 1. By such *conversation* as is not profitable, not to *the use of edifying*, not apt to *minister grace to the hearers*; 2. By relapsing into *bitterness* or want of *kindness*; 3. By *wrath*, lasting displeasure, or want of *tender-heartedness*; 4. By *anger*, however soon it is over, want of instantly *forgiving one another*; 5. By *clamour* or bawling, loud, harsh, rough speaking; 6. By *evil-speaking*, whispering, tale-bearing; needlessly mentioning the fault of an absent person, though in ever so soft a manner.

Q. 28. What do you think of those in London, who seem to have been lately *renewed in love?*

* *A.* There is something very peculiar in the experience of the greater part of them. One would expect, that a believer should first be filled with love, and thereby emptied of sin: whereas these were emptied of sin first, and then filled with love. Perhaps it pleased God to work in this manner, to make his work more plain and undeniable; and to distinguish it more clearly from that overflowing love, which is often felt even in a justified state.

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It seems likewise most agreeable to the great promise, Ezek. xxxvi 25, 26, *From all your filthiness I will cleanse you; a new heart also will I give you, and a new Spirit will I put within you.*

But I do not think of them all alike; there is a wide difference between some of them and others. I think most of them with whom I have spoken, have much faith, love, joy, and peace. Some of these I believe are renewed in love, and have the *direct witness* of it: And they manifest the fruit above described, in all their words and actions. Now let any man call this what he will. It is what I call *perfection.*

But some who have much love, peace and joy, yet have not the direct witness. And others who think they have, are nevertheless manifestly wanting in the fruit. How many I will not say: perhaps one in ten, perhaps more or fewer. But some are undeniably wanting in *long-suffering*, Christian resignation. They do not see the hand of God in whatever occurs, and chearfully embrace it. They do not in every thing give thanks and rejoice evermore. They are not happy, at least, not *always* happy. For sometimes they *complain.* They say, "This or that is *hard!*"

* Some are wanting in *gentleness.* They *resist evil*, instead of turning the other cheek. They do not receive reproach with gentleness; no, nor even reproof. Nay they are not able to bear contradiction without the appearance, at

leaſt, of reſentment. If they are reproved, or contradicted, tho' mildly, they do not take it well. They behave with more diſtance and reſerve than they did before. If they are reproved or contradicted harſhly, they anſwer it with harſhneſs; with a loud voice, or with an angry tone, or in a ſharp and ſurly manner. They ſpeak ſharply or roughly, when they reprove others, and behave roughly to their inferiors.

* Some are wanting in *goodneſs*. They are not kind, mild, ſweet, amiable, ſoft, and loving at all times, in their ſpirit, in their words, in their look, and air, in the whole tenor of their behaviour; and that to all, high and low, rich and poor, without reſpect of perſons: particularly to them that are out of the way, to oppoſers, and to thoſe of their own houſhold. They do not long, ſtudy, endeavour by every means, to make all about them happy. They can ſee them uneaſy, and not be concerned: perhaps they make them ſo. And then wipe their mouths and ſay, "Why, they deſerve it. It is their own fault."

Some are wanting in fidelity, a nice regard to truth, ſimplicity, and godly ſincerity. Their love is hardly *without diſſimulation*; ſomething like guile is found in their mouth. To avoid roughneſs, they lean to the other extreme. They are ſmooth to an exceſs, ſo as ſcarce to avoid a degree of fawning, or of ſeeming to mean what they do not.

* Some are wanting in meekneſs, quietneſs, of ſpirit,

ſpirit, compoſure, evenneſs of temper. They are up and down, ſometimes high, ſometimes low; their mind is not well balanced. Their affections are either not in due proportion: they have too much of one, too little of another: or they are not duly mixed and tempered together, ſo as to counterpoiſe each other. Hence there is often a jar. Their ſoul is out of tune, and cannot make the true harmony.

Some are wanting in temperance. They do not ſteddily uſe that kind and degree of food, which they know, or might know, would moſt conduce to the health, ſtrength and vigour of the body. Or they are not temperate in ſleep: they do not rigorouſly adhere to what is beſt both for body and mind. Otherwiſe they would conſtantly go to bed and riſe early, and at a fixt hour. Or they ſup late, which is neither good for body nor ſoul. Or they uſe neither faſting nor abſtinence. Or they prefer (which are ſo many ſorts of intemperance) that preaching, reading or converſation, which gives them tranſient joy and comfort, before that which brings godly ſorrow, or *inſtruction in righteouſneſs*. Such joy is not ſanctified. It doth not tend to and terminate in the crucifixion of the heart. Such faith doth not center in God but rather in itſelf.

So far all is plain. I believe you have faith, and love, and joy, and peace. You who are particularly concerned, know each for yourſelf

that you are wanting in the reſpects above-mentioned. You are wanting either in long-ſuffering, gentleneſs or goodneſs; either in fidelity, meekneſs or temperance. Let us not then on either hand, fight about words. In the thing we clearly agree.

You have not what I call perfection. If others will call it ſo, they may. However hold faſt what you have, and earneſtly pray for what you have not.

Q. 29. Can thoſe who are perfect grow in grace?

A. Undoubtedly they can. And that not only while they are in the body, but to all eternity.

Q. 30. Can they fall from it?

A. I am well aſſured they can. Matter of fact puts this beyond diſpute. Formerly we thought, one ſaved from ſin could not fall. Now, we know the contrary. We are ſurrounded with inſtances of thoſe who lately experienced all that I mean by perfection. They had both the fruit of the Spirit and the *witneſs*. But they have now loſt both. Neither does any one ſtand, by virtue of any thing that is implied in the *nature* of the ſtate. There is no ſuch *height* or *ſtrength* of holineſs, as it is impoſſible to fall from. If there be any that *cannot fall*, this wholly depends on the promiſe of God.

Q. 31. Can thoſe who fall from this ſtate, recover it?

A. Why not? We have many inſtances of this

this alſo. Nay, it is an exceeding common thing, for perſons to loſe it more than once, before they are eſtabliſhed therein.

It is therefore to guard them who are ſaved from ſin, from every occaſion of ſtumbling, that I give the following advices. But firſt I ſhall ſpeak plainly concerning the work itſelf.

I eſteem this late work to be of God: probably, the greateſt now upon earth. Yet like all others, this alſo is mixed with much human frailty. But theſe weakneſſes are far leſs than might have been expected; and ought to have been joyfully borne by all that loved and followed after righteouſneſs. That there have been a few weak, warm-headed men, is no reproach to the work itſelf, no juſt ground for accuſing a multitude of ſober-minded men, who are patterns of ſtrict holineſs. Yet (juſt contrary to what ought to have been) the oppoſition is great; the helps few. Hereby many are hindered from ſeeking faith and holineſs by the falſe zeal of others: and ſome who at firſt began to run well, are turned out of the way.

Q. 32. What is the firſt advice that you would give them?

A. Watch and pray continually againſt pride. If God has caſt it out, ſee that it enter no more: it is full as dangerous as deſire. And you may ſlide back into it unawares: eſpecially if you think there is no danger of it. "Nay, but I aſcribe all I have to God." So you may, and

be proud nevertheleſs. For it is pride, not only to aſcribe any thing we have to ourſelves, but to think we have what we really have not. Mr. L—— for inſtance, aſcribed all the light he had to God, and ſo far he was humble. But then he thought he had more light than any man living. And this was palpable pride. So you aſcribe all the knowledge you have to God; and in this reſpect you are humble. But if you think you have more than you really have; or if you think you are ſo taught of God, as no longer to need man's teaching, pride lieth at the door. Yes, you have need to be taught, not only by Mr. M—d, or me, but by the weakeſt preacher in London: yea, by all men. For God ſendeth by whom he will ſend.

Do not therefore ſay to any who would adviſe or reprove you, "You are blind: you cannot teach me." Do not ſay, This is your *wiſdom*, your *carnal reaſon:* but calmly weigh the thing before God.

* Always remember, much grace does not imply much light. Theſe do not always go together. As there may be much light where there is but little love, ſo there may be much love where there is little light. The heart has more heat than the *eye*; yet it cannot ſee. And God has wiſely tempered the members of the body together, that none may ſay to another, "I have no need of thee."

To imagine none can teach you, but thoſe who

who are themſelves ſaved from ſin, is a very great and dangerous miſtake. Give not place to it for a moment. It would lead you into a thouſand other miſtakes, and that irrecoverably. No: *dominion* is not *founded in grace*, as the madmen of the laſt age talked. Obey and regard *them that are over you in the Lord*, and do not think you know better than them. Know their place, and *your own*: always remembering, Much love does not imply much light.

The not obſerving this has led ſome into many miſtakes, and into the appearance, at leaſt, of pride. O beware of the appearance and the thing. Let there *be in you that* lowly *mind which was in Chriſt Jeſus*. And *be ye* likewiſe *cloathed with humility*. Let it not only fill, but cover you all over. Let modeſty and ſelf-diffidence appear in all your words and actions. Let all you ſpeak and do ſhew that you are little, and baſe, and mean, and vile in your own eyes.

As one inſtance of this, be always ready to own any fault you have been in. If you have at any time thought, ſpoke or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cauſe of God: no, it will further it. Be therefore open and frank when you are taxt with any thing: do not ſeek either to evade or diſguiſe it. But let it appear juſt as it is, and you will thereby not hinder, but adorn the goſpel.

Q. 33. What is the second advice which you would give them?

A. Beware of that daughter of pride, *enthusiasm!* O keep at the utmost distance from it: give no place to an heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions or revelations to be from God. They may be from him. They may be from nature. They may be from the devil. Therefore *believe not every spirit, but try the spirits whether they be of God.* Try all things by the written word, and let all bow down before it. You are in danger of enthusiasm every hour, if you depart ever so little from scripture: yea, or from the plain literal meaning of any text, taken in connexion with the context. And so you are, if you despise or lightly esteem reason, knowledge or human learning: every one of which is an excellent gift of God, and may serve the noblest purposes.

I advise you, never to use the words, *wisdom*, *reason*, or *knowledge*, by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean *worldly* wisdom, *useless* knowledge, *false* reasoning, say so: and throw away the chaff, but not the wheat.

One general inlet to enthusiasm is, expecting the end without the means; the expecting knowledge, for instance, without searching the scripture, and consulting the children of God: the expecting

expecting ſpiritual ſtrength without conſtant prayer, and ſteady watchfulneſs: the expecting any bleſſing without hearing the word of God at every opportunity.

Some have been ignorant of this device of Satan. They have left off ſearching the ſcriptures. They ſaid, "God writes all the ſcriptures on my heart. Therefore I have no need to read it." Others thought, they had not ſo much need of hearing, and ſo grew ſlack in attending the morning preaching. O take warning, you who are concerned herein. You have liſtened to the voice of a ſtranger. Fly back to Chriſt, and keep in the good old way, which was *once delivered to the ſaints:* the way that even an Heathen bore teſtimony of, "That the Chriſtians roſe early every day to ſing hymns to Chriſt as God."

The very deſire of *growing in grace* may ſometimes be an inlet of enthuſiaſm. As it continually leads us to ſeek *new grace*, it may lead us unawares to ſeek ſomething elſe new, beſides *new degrees* of love to God and man. So it has led ſome to ſeek and fancy they had received gifts of a *new kind*, after a new heart, as 1. the loving God with all our mind. 2. with all our ſoul, 3. with all our ſtrength, 4. oneneſs with God, 5. oneneſs with Chriſt, 6. having our life hid with Chriſt in God, 7. being dead with Chriſt, 8. riſing with him, 9. the ſitting with him in heavenly places, 10. the being taken up into his throne, 11. the being in the new Jeruſalem, 12.

the feeing the tabernacle of God come down among men, 13. the being dead to all works, 14. the not being liable to death, pain, or grief, or temptation.

One ground of many of theſe miſtakes is, the taking every freſh, ſtrong application of any of theſe ſcriptures to the heart, to be a gift of a *new kind:* not knowing that ſeveral of theſe ſcriptures are not fulfilled yet; that moſt of the others are fulfilled when we are juſtified; the reſt, the moment we are ſanctified. It remains only, to experience them in *higher degrees.* This is all we have to expect.

* Another ground of theſe, and a thouſand miſtakes is, the not conſidering deeply, that love is the higheſt gift of God, humble, gentle, patient love: that all viſions, revelations, manifeſtations whatever, are little things compared to love: and that all the gifts above-mentioned are either the ſame with, or infinitely inferior to it.

It were well you ſhould be throughly ſenſible of this; the heaven of heavens is love. There is nothing higher in religion: there is, in effect, nothing elſe: if you look for any thing but *more love*, you are looking wide of the mark, you are getting out of the royal way. And when you are aſking others, Have *you* received this or that bleſſing? If you mean any thing but *more love*, you mean wrong; you are leading them out of the way, and putting them upon a falſe

ſcent.

ſcent. Settle it then in your heart, that from the moment God has ſaved you from all ſin, you are to aim at nothing more, but more of that love deſcribed in the thirteenth of the Corinthians. You can go no higher than this, till you are carried into Abraham's boſom.

I ſay yet again, beware of *enthuſiaſm*. Such is the imagining you have the gift of *propheſying*, or of *diſcerning of ſpirits*, which I do not believe one of you has; no, nor ever had yet. Beware of judging people to be either right or wrong, by your own *feelings*. This is no ſcriptural way of judging. O keep cloſe to *the law and to the teſtimony!*

Q. 34. What is the third?

A. Beware of *Antinomianiſm*, *making void the law*, or any part of it *through faith*. Enthuſiaſm naturally leads to this: indeed they can ſcarce be ſeparated. This may ſteal upon you in a thouſand forms, ſo that you cannot be too watchful againſt it. Take heed of every thing, whether in principle or practice, which has any tendency thereto. Even that great truth, that Chriſt *is the end of the law*, may betray us into it, if we do not conſider, that he has adopted every point of the moral law, and grafted it into the law of love. Beware of thinking, "becauſe I am filled with love, I need not have *ſo much* holineſs. Becauſe I pray always, therefore I need no *ſet time* for private prayer: becauſe I watch always, therefore I need no particular

ſelf-examination." Let us *magnify the law*, the whole written word, *and make it honourable.* Let this be our voice, *I prize thy commandments above gold or precious ſtones. O what love have I unto thy law. All the day long is my ſtudy in it!* Beware of *Antinomian books:* particularly the works of Dr. Criſp and Mr. Saltmarſh. Thy contain many excellent things. And this makes them the more dangerous. O be warned in time! Do not play with fire: do not put your hand on the hole of a cockatrice den! I entreat you, beware of *bigotry*. Let not your love or beneficence be confined to *Methodiſts* (ſo called) only; much leſs to that very ſmall part of them, who ſeem to be renewed in love: or to thoſe who believe your's and their report: O make not this your *Shibboleth*. Beware of *ſtillneſs: ceaſing*, in a wrong ſenſe, *from your own works.* To mention one inſtance out of many, "You have received, ſays one, a great bleſſing. But you began to *talk* of it, and to *do* this and that. So you loſt it. You ſhould have been *ſtill.*"

Beware of *ſelf-indulgence:* yea, and making a virtue of it, laughing at *ſelf-denial*, and *taking up the croſs daily*, at faſting or abſtinence. Beware of *cenſoriouſneſs*: thinking or calling them that any ways oppoſe *you*, whether in judgment or practice, *blind, dead, fallen*, or "enemies to the work." Once more, beware of *Solifidianiſm*: crying nothing but "believe, believe:" and condemning thoſe as *ignorant* or *legal*, who ſpeak

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in a more ſcriptural way. At certain ſeaſons indeed, it may be right to treat of nothing but repentance, or merely of faith, or altogether of holineſs: but in general our call is, to declare the whole counſel of God, and to propheſy according to the analogy of faith. The written word treats of the whole, and every particular branch of righteouſneſs, deſcending to its minuteſt branches, as to be ſober, courteous, diligent, patient to honour all men. So likewiſe the Holy Spirit works the ſame in our hearts, not merely creating deſires after holineſs in general, but ſtrongly inclining us to every particular grace, leading us to every individual part of *whatſoever is lovely*. And this with the greateſt propriety: for as *by works faith is made perfect*, ſo the compleating or deſtroying the work of faith, and enjoying the favour, or ſuffering the diſpleaſure of God, greatly depends on every ſingle act of obedience or diſobedience.

Q. 35. What is the fourth?

A. Beware of *ſins of omiſſion*: loſe no opportunity of doing good in any kind. Be zealous of good works: willingly omit no work, either of piety or mercy. Do all the good you poſſibly can to the bodies and ſouls of men. Particularly, *thou ſhalt in any wiſe reprove thy neighbour, and not ſuffer ſin upon him.* Be *active*. Give no place to indolence or ſloth: give no occaſion to ſay, "Ye are idle, ye are idle." Many will ſay ſo ſtill; but let your whole ſpirit and behaviour

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refute the ſlander. Be always employed: loſe no ſhred of time: gather up the fragments, that none be loſt. And whatſoever thy hand findeth to do, do it with thy might. Be *ſlow to ſpeak*, and weary in ſpeaking. *In a multitude of words there wanteth not ſin.* Do not talk much: neither long at a time. Few can converſe profitably above an hour. Keep at the utmoſt diſtance from pious chit-chat, from religious goſſipping.

Q. 36. What is the fifth?

A. Beware of *deſiring* any thing but God. Now you deſire nothing elſe. Every other deſire is driven out: ſee that none enter again. *Keep thyſelf pure*; *let your eye* remain *ſingle, and your whole body ſhallbe full of light.* Admit no deſire of pleaſing food, or any other pleaſure of ſenſe: no deſire of pleaſing the eye, or the imagination, by any thing grand, or new, or beautiful: no deſire of money, of praiſe, or eſteem; of happineſs in *any creature.* You *may* bring theſe deſires back; but you *need* not; you need feel them no more. O ſtand faſt in the liberty wherewith Chriſt hath made you free!

Be patterns to all, of denying yourſelves, and taking up your croſs daily. Let them ſee that you make no account of any pleaſure, which does not bring you nearer to God; nor regard any pain which does: that you ſimply aim at pleaſing him, whether by doing or ſuffering; that the conſtant language of your heart, with regard to pleaſure,

pleaſure or pain, honour or diſhonour, riches or poverty, is,

All's alike to me, ſo I
In my Lord may live and die!

Q. 37. What is the ſixth?

A. Beware of *ſchiſm*, of making a rent in the church of Chriſt. That inward diſunion, the members ceaſing to have a reciprocal love *one for another*, (1 Cor. xii. 25,) is the very root of all contention, and every outward ſeparation. Beware of every thing tending thereto. Beware of a dividing ſpirit: ſhun whatever has the leaſt aſpect that way. Therefore ſay not, *I am of Paul, or of Apollos*; the very thing which occaſioned the ſchiſm at *Corinth*. Say not, this is *my* preacher; the *beſt* preacher in England. Give me him, and take all the reſt." All this tends to breed or foment diviſion, to diſunite thoſe whom God hath joined. Do not deſpiſe, or run down any preacher. Do not exalt any one above the reſt, leſt you hurt both him and the cauſe of God. On the other hand do not bear hard upon any by reaſon of ſome incoherency or inaccuracy of expreſſion: no, nor for ſome miſtakes, were they really ſuch.

Likewiſe if you would avoid ſchiſm, obſerve every *rule* of the *ſociety*, and of the *bands*, for conſcience ſake. Never omit meeting your claſs or band; never abſent yourſelf from any public meeting.

meeting. These are the very sinews of our society: and whatever weakens, or tends to weaken our regard for these, or our exactness in attending them, strikes at the very root of our community. As one saith, "That part of our œconomy, the private weekly meetings for prayer, examination, and particular exhortation, has been the greatest means of deepening and confirming every blessing, that was received by the word preached, and of diffusing it to others, who could not attend the public ministry; whereas, without this religious connexion and intercourse, the most ardent attempts by mere preaching, have proved of no lasting use."

Suffer not one thought of separating from your brethren, whether their opinions agree with your's or not. Do not dream, that any man sins, in not believing *you*, in not taking *your word*: or that this or that *opinion*, is essential to the work, and both must stand or fall together. Beware of *impatience of contradiction*. Do not condemn or think hardly of those, who cannot see just as you see, or who judge it their duty to contradict you, whether in a great thing or a small. I fear some of us have thought hardly of others, merely because they contradicted what we affirmed. All this tends to division. And by every thing of this kind, we are teaching them an evil lesson against ourselves.

O beware of touchiness, of testiness, not bearing to be spoken to; starting at the least word; and

and flying from thofe who do not implicitly receive mine or another's fayings !

* Expect contradiction and oppofition, together with croffes of various kinds. Conſider the words of St. Paul, *To you it is given in the behalf of* Chriſt for his ſake, as a fruit of his death and interceſſion for you, *not only to believe, but alſo to ſuffer for his ſake*, Phil. i. 10. *It is given!* God *gives* you this oppoſition or reproach: it is a freſh token of his love. And will you diſown the giver? Or ſpurn his gift, and count it a misfortune? Will you not rather ſay, "Father, the hour is come, that thou ſhouldeſt be glorified. Now thou giveſt thy child, to ſuffer ſomething for thee. Do with me according to thy will." Know that theſe things, far from being hindrances to the work of God, or to your ſoul, unleſs by your own fault, are not only unavoidable in the courſe of providence, but profitable, yea neceſſary for you. Therefore receive them from God (not from chance) with willingneſs, with thankfulneſs. Receive them from men with humility, meekneſs, yieldingneſs, gentleneſs, ſweetneſs. Why ſhould not even your outward *appearance* and *manner*, be ſoft? Remember the character of Lady Cutts: "it was ſaid of the Roman Emperor, Titus, never any one *came diſpleaſed from him*." But it might be ſaid of her, never any one *went diſpleaſed to* her. So ſecure were all, of the kind and favourable reception,

reception, which they would meet with from her."

Beware of tempting others to ſeparate from *you*. Give no offence which can poſſibly be avoided: ſee that your practice be in all things ſuitable to your profeſſion, adorning the doctrine of God our Saviour. Be particularly careful in ſpeaking of yourſelf: you may not indeed deny the work of God: but ſpeak of it when you are called thereto, in the moſt inoffenſive manner poſſible. Avoid all magnificent, pompous words. Indeed you need give it no *general* name. Neither "perfection, ſanctification, the ſecond bleſſing, nor the having attained." Rather ſpeak of the *particulars*, which God has wrought for you. You may ſay, "At ſuch a time I felt a change which I am not able to expreſs. And ſince that time I have not felt pride, or ſelf-will, or anger, or unbelief: nor any thing but a fullneſs of love, to God and to all mankind." And anſwer any other plain queſtion that is aſked, with modeſty and ſimplicity.

And if any of you ſhould at any time fall from what you now are, if you ſhould again feel pride or unbelief, or any temper from which you are now delivered; do not deny, do not hide, do not diſguiſe it at all, at the peril of your ſoul. At all events go to one in whom you can confide, and ſpeak juſt what you feel. God will enable him to ſpeak a word in ſeaſon, which ſhall be health to your ſoul. And ſurely he will again lift

lift up your head, and cauſe the bones that have been broken to rejoice.

Q. 38. What is the laſt advice that you would give them?

A. Be *exemplary* in all things: particularly in *outward* things (as in *dreſs*) in *little* things, in the laying out of your *money*, (avoiding every needleſs expence) in deep, ſteddy *ſeriouſneſs*, and in the *ſolidity* and *uſefulneſs* of all your *converſation*. So ſhall you be *a light ſhining in a dark place*: ſo ſhall you daily *grow in grace*, till *an entrance be miniſtered unto you abundantly, into the everlaſting kingdom of our Lord Jeſus Chriſt.*

26. * In the year 1764, upon a review of the whole ſubject, I wrote down the ſum of what I had obſerved, in the following ſhort propoſitions."

" 1. There is ſuch a thing as *perfection*; for it is again and again mentioned in ſcripture.

2. It is not ſo early as juſtification; for juſtified perſons are to *go on to perfection*. Heb. vi. 1.

3. It is not ſo late as death; for St. Paul ſpeaks of living men that were perfect, Phil. iii. 15.

4. It is not *abſolute*. Abſolute perfection belongs not to man: nor to angels; but to God alone.

5. It does not make a man *infallible*: none is infallible, while he remains in the body.

6. Is

6. Is it *finleſs?* It is not worth while to contend for a term. It is *ſalvation from ſin.*

7. It is *perfect love*, 1 John iv. 18. This is the eſſence of it; its *properties*, or inſeparable fruits, are *rejoicing evermore, praying without ceaſing, and in every thing giving thanks*, 1 Theſ. v. 16, &c.

8. It is *improveable*. It is ſo far from lying in an indiviſible point, from being incapable of increaſe that one perfected in love, may grow in grace far ſwifter than he did before.

9. It is amiſſible, capable of being loſt; of which we have numerous inſtances. But we were not thoroughly convinced of this till five or ſix years ago.

10. It is conſtantly both preceded and followed by a gradual work.

11. But is it in itſelf inſtantaneous, or not? In examining this, let us go on ſtep by ſtep.

An *inſtantaneous change* has been wrought in ſome believers: none can deny this.

Since that change they enjoy *perfect love*. They feel this and this alone. They rejoice evermore, pray without ceaſing, and in every thing give thanks. Now this is all that I mean by perfection. Therefore theſe are witneſſes of the perfection which I preach.

"But in ſome this change was not inſtantaneous." They did not perceive the inſtant when it was wrought. It is often difficult to perceive the inſtant when a man dies.

dies. Yet there is an inſtant in which life ceaſes. And if ever ſin ceaſes, there muſt be a laſt moment of its exiſtence, and a firſt moment of our deliverance from it.

" But if they have this love now, they will loſe it." They may; but they need not. And whether they do or no, they have it now: they now experience what we teach. They now are *all love*. They *now* rejoice, pray and praiſe without ceaſing.

" However, ſin is only *ſuſpended* in them; it is not *deſtroyed*." *Call* it which you pleaſe. They are *all love* to day: and they take no thought for the morrow.

" But this doctrine has been much abuſed." So has that of juſtification by faith. But that is no reaſon for giving up, either this or any other ſcriptural doctrine! When you waſh your child, as one ſpeaks, " throw away the water but do not throw away the child."

" But thoſe who think they are ſaved from ſin ſay they have no need of the merits of Chriſt." They ſay juſt the contrary. Their language, is,

Every moment, Lord, I want
The merit of thy death!

They never before had ſo deep, ſo unſpeakable a conviction of the need of Chriſt, in all his offices as they have now.

Therefore all our preachers ſhould make a point,

point, of *preaching perfection* to believers, conſtantly, ſtrongly and explicitly.

And all believers ſhould *mind this one thing*, and continually agonize for it.

27. * I have now done what I propoſed. I have given a plain and ſimple account, of the manner wherein I firſt received the doctrine of perfection, and the ſenſe wherein I received, and wherein I do receive and teach it to this day. I have declared the whole, and every part of what I mean by that ſcriptural expreſſion. I have drawn the picture of it at full length, without either diſguiſe or covering And I would now aſk any impartial perſon, What is there ſo frightful therein? Whence is all this outcry, which for theſe twenty years and upwards, has been made throughout the kingdom: as if all Chriſtianity were deſtroyed, and all religion torn up by the roots? Why is it, that the very name of perfection has been caſt out of the mouths of Chriſtians; yea, exploded and abhorred, as if it contained the moſt pernicious hereſy? Why have the preachers of it been hooted at, like mad dogs, even by men that fear God? Nay, and by ſome of their own children, ſome whom they, under God, had begotten through the goſpel? What *reaſon* is there for this? Or what *pretence?* Reaſon, found reaſon there is none. It is impoſſible there ſhould: but *pretences* there are, and thoſe in great abundance. Indeed there is a ground to fear, that with ſome who treat us thus,

thus, it is mere pretence: that it is no more than a copy of their countenance, from the beginning to the end. They wanted, they sought occasion against *me:* and here they found what they sought. "This is Mr. Wesley's doctrine! He preaches perfection!" He does: yet this is not *his* doctrine, any more than it is *yours*; or any one's else, that is a minister of Christ. For it is *his* doctrine, peculiarly, emphatically his; it is the doctrine of Jesus Christ. Those are *his* words, not mine, Ἔσεσθε ἓν τέλειοι ὡς ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι. *Ye shall therefore be perfect, as your Father who is in heaven is perfect.* And who says, ye shall not? Or at least, not till your soul is separated from the body? It is the doctrine of St. Paul, the doctrine of St. James, of St. Peter, and St. John: and no otherwise Mr. Wesley's, than as it is the doctrine of every one who preaches the pure and the whole gospel. I tell you, as plain as I can speak, where and when I found this. I found it in the oracles of God, in the Old and New Testament: when I read them with no other view or desire but to save my own soul. But whose ever this doctrine is, I pray you, what harm is there in it? Look at it again: survey it on every side, and that with the closest attention. In one view it is purity of intention, dedicating all the life to God. It is the giving God all our heart; it is one desire and design ruling all our tempers. It is the devoting, not a part, but all our soul, body, and substance

to

to God. In another view, it is all the mind which was in Chriſt, enabling us to walk as Chriſt walked. It is the circumciſion of the heart from all filthineſs, all inward as well as outward pollution. It is a renewal of the heart in the whole image of God, the full likeneſs of him that created it. In yet another, it is the loving God with all our heart, and our neighbour as ourſelves. Now take it in which of theſe views you pleaſe, (for there is no material difference) and this is the whole and ſole perfection, as a train of writings prove to a demonſtration, which I have believed and taught for theſe forty years, from the year 1725, to the year 1765.

28. Now let this *perfection* appear in its native form, and who can ſpeak one word againſt it? Will any dare to ſpeak againſt loving the Lord our God with all our heart, and our neighbour as ourſelves? Againſt a renewal of heart, not only in part, but in the whole image of God? Who is he that will open his mouth againſt being cleanſed from all pollution both of fleſh and ſpirit? Or againſt having all the mind that was in Chriſt, and walking in all things as Chriſt walked? What man, who calls himſelf a Chriſtian, has the hardineſs to object, to the devoting, not a part, but all our ſoul, body and ſubſtance to God? What ſerious man would oppoſe the giving God all our heart, and the having one deſign ruling all our tempers? I ſay again, let this perfection appear in its own ſhape, and who will

fight

fight againſt it? It muſt be *diſguiſed*, before it can be *oppoſed*. It muſt be covered with a bear-ſkin firſt, or even the wild-beaſts of the people, will ſcarce be induced to *worry* it. But whatever theſe do, let not the children of God any longer fight againſt the image of God. Let not the members of Chriſt ſay any thing againſt having the whole mind that was in Chriſt. Let not thoſe who are alive to God oppoſe the dedicating all our life to him. Why ſhould *you*, who have his love ſhed abroad in your heart, withſtand the giving him all your heart? Does not all that is within you cry out; "O who that loves can love enough?" What pity that thoſe who deſire and deſign to pleaſe him, ſhould have any other deſign or deſire? Much more that they ſhould dread, as a fatal deluſion, yea, abhor, as an abomination to God, the having this one deſire and deſign, ruling every temper! Why ſhould *devout* men be afraid of devoting all their ſoul, body, and ſubſtance to God? Why ſhould thoſe who love Chriſt, count it a damnable error, to think we may have all the mind that was in him? We allow, we contend, that we are *juſtified freely*, through the righteouſneſs and the blood of Chriſt. And why are you ſo hot againſt us, becauſe we expect likewiſe, to be *ſanctified wholly* through his Spirit? We look for no favour either from the open ſervants of ſin, or from thoſe who have only the form of religion. But how long will you, who worſhip God in

ſpirit, who are *circumciſed with the circumciſion not made with hands*, ſet your battle in array againſt thoſe, who ſeek an entire *circumciſion of heart*, who thirſt to be cleanſed *from all filthineſs of fleſh and ſpirit*, and to *perfect holineſs in the fear of God?* Are we your enemies, becauſe we look for a full deliverance from that *carnal mind, which is enmity againſt God?* Nay, we are your brethren, your fellow-labourers in the vineyard of our Lord, your companions in the kingdom and patience of Jeſus. Although this we confeſs, (if we are fools therein, yet as fools bear with us:) we do expect to love God with all our heart, and our neighbour as ourſelves. Yea, we do believe, that he will in this world ſo "cleanſe the thoughts of our hearts, by the inſpiration of his Holy Spirit, that we ſhall perfectly love him, and worthily magnify his holy name."

INSTRUCTIONS

INSTRUCTIONS FOR CHRISTIANS.

SECTION I.

LESSON I and II.

Of GOD.

HOW many Gods are there?

One: who is God the Father, God the Son, and God the Holy Ghoſt. Theſe three are one.

2. What is God?

A Spirit.

3. What do you mean by a ſpirit?

One that cannot be ſeen or felt.

4. What ſort of a ſpirit is God?

One that always was, and always will be.

5. Where is God?

Every where.

6. What does God know?
Every thing.
7. What can God do?
Whatever he will.
8. Does God love you?
Yes: he loves every thing which he has made.
9. What has God made?
Every thing, and in particular, man.

LESSON III. and IV.

Of the Creation and Fall of man.

1. How did God make man?
His body out of the duſt, his ſoul out of nothing.
2. Why did God make man?
To know, love and be happy in God for ever.
3. Where did God put the firſt man and woman?
In the garden of paradiſe.
4. What command did he give them there?
Not to eat of the tree in the midſt of the garden.
5. Did they keep that command?
No, they did eat of it.
6. What hurt did they bring on themſelves thereby?
Sin and guilt, pain and death.
7. Did their ſin hurt any beſide themſelves?
Yes: all men that came from them.
8. How did it hurt *them?*

They

They are all born in sin and guilt, and subject to pain and death.

9. How are men born in sin?

We are all born proud, self-willed, lovers of the world, and not lovers of God.

LESSON V. VI. and VII.

Of the Redemption of Man.

1. By whom are we to be saved from sin?

By Jesus Christ the eternal Son of God.

2. What did he do to save us?

He was made man, and lived and died, and rose again.

3. What may we gain by his living and dying for us?

Forgiveness of sins, and holiness and heaven.

4. When does God forgive our sins?

When we repent and believe in Christ.

5. What do you mean by repenting?

Being thoroughly convinced of our sinfulness, guilt, and helplessness.

6. What is believing, or faith?

A conviction of those unseen things which God has told us in the bible.

7. What is faith in Christ?

A conviction that Christ hath loved *me*, and gave himself for *me*.

8. By whom is this wrought in us?

By the Holy Ghost.

9. What is holineſs?

The love of God, and of all mankind for God's ſake.

10. Is he that believes and loves God, ſaved from ſin?

Yes: from all ſinful tempers and words and works.

11. How is he ſaved from pride?

He is little and mean, and baſe and vile in his own eyes.

12. How is he ſaved from ſelf-will?

His heart continually ſays, "Lord, not as I "will, but as thou wilt."

13. How is he ſaved from the love of the world?

He deſires nothing but God.

14. How is he ſaved from ſinful words?

His words always ſpring from the grace of God, and are fit to miniſter grace to the hearers.

15. How is he ſaved from ſinful works?

By the Spirit of God which dwelleth in him, whether he eats or drinks, or whatever he does, it is all to the glory of God.

LESSON VIII. and IX.

Of the Means of Grace.

1. What is grace?

The power of the Holy Ghoſt, enabling us to believe, and love and ſerve God.

2. How are we to ſeek this?

In

In a conſtant and careful uſe of the means of grace.

3. Which are the chief means of grace?

The Lord's ſupper, prayer, ſearching the ſcriptures, and faſting.

4. How often did the firſt Chriſtians receive the Lord's ſupper?

Every day: it was their daily bread.

5. How often did they join in public prayers?

Twice a day, as many of them as could.

6. How often did they uſe private prayer?

Every morning and night, at leaſt.

7. How did they ſearch the ſcriptures?

They heard or read them every day, and meditated therein day and night.

8. How often did the old Chriſtians faſt?

Every *Wedneſday* and *Friday*, till three in the afternoon.

9. How long is every Chriſtian to uſe all theſe means of grace?

To his life's end.

LESSON X. and XI.

Of Hell.

1. Where do unbelievers go after death?

To hell.

2. What ſort of a place is hell?

It is a dark bottomleſs pit, full of fire and brimſtone.

3. How will they ſpend their time there?

In weeping and wailing and gnaſhing of teeth.

4. Will both their ſouls and bodies be tormented?

Yes: every part of them at once.

5. How will their bodies be tormented?

By lying and burning in flaming fire.

6. How will their ſouls be tormented?

By a ſenſe of the wrath of God; by pride, ſelf-will, malice and envy; by grief, deſire, fear, rage, and deſpair.

7. Who will be their tormentors?

Their own conſciences, the devils, and one another.

8. But will they have no reſt from torment?

No, not for one moment, day or night.

9. How long will their torment laſt?

For ever and ever.

LESSON XII.

Of Heaven.

1. Where will believers go after death?

To heaven.

2. What ſort of a place is heaven?

A place of light and glory.

3. How will good men live there?

In joy and happineſs, greater than they can now deſire or think.

4. Will they ſuffer nothing there?

No.

No. They will have no want, or pain, or ſin.

5. What ſort of bodies will they have then?

Spiritual bodies, ſwifter than lightning, and brighter than the ſun.

6. But wherein will their chief happineſs lie?

In the enjoyment of God.

7. How will they enjoy God?

They will know, and love, and ſee God, face to face.

8. How will they ſpend their time?

In ſinging praiſe to God.

9. How long will this happineſs laſt?

As long as God lives, that is, for ever and ever. Lord! bring me thither! *Amen.*

SECTION II.

LESSON I.

Of God, and of the ſoul of man.

TAKE care you do not draw nigh to God with your lips, while your heart is far from him.

Never ſay any thing to God, which you do not mean.

Do not dare to tell a lye to God, for he ſees all that is in your heart.

Do you know who God is?

If you do not know God, how can you hope to please God?

Think on this. Mind it well, for God is here. He minds you, if you do not mind him.

LESSON II.

God is an *eternal* Spirit, without beginning and without end.

He cannot be seen, or fully known by man.

He is *good*, and all good comes from him.

He has *power*, to do whatever he will.

He is *wise*, knowing all things, and doing all things well.

He is *happy*, and cannot want any thing.

He *loves* all things which he has made, and man above all.

It is his will, That all men should be saved, and come to the knowledge of his truth.

He is *just*, to give to every man according to his works.

He is *true* in his promises, and in his threatnings.

He is *merciful*, forgiving the sins of those who truly repent and believe.

LESSON III.

No man hath seen God at any time. The Son

Son of God who is in the bosom of the Father, he hath declared him unto us.

No one knoweth the Son of God, but the Father, and no one knoweth the Father but the Son, and he to whom the Son will reveal him.

All our reading, and the things we hear either at church, or any where else, cannot reveal God unto us.

* All the men in the world cannot give us the least spark of the true knowledge of God, or of the things of God.

Only God himself can do this, by giving us his good Spirit.

He gives his grace and his light to those who pray earnestly for it.

* He declares himself to those who do his will, so far as they know it already.

LESSON IV.

There is none good but One, that is God.

Every thing that is good, comes from God alone, whether it be in heaven or in earth.

If there be any thing good in any man, it all comes from God.

Therefore he alone ought to be praised for it all.

All that we do without him, without his grace and his help, is evil.

Without God we can do nothing that is good.

He that has not God, has nothing that is

good; and is more unhappy than any words can tell.

LESSON V.

I know that God has power to keep what I commit to him, safe unto that day.

Our souls are now spoiled and destroyed by sin.

None can save us from our sins, but God who has all power.

Let us commit our souls wholly to him, to do with them what he will, and as he will.

Then he will keep us by his power, and defend us against every thing that would hurt us.

He is able to deliver us from all danger, and to keep our souls unto the great day.

And at that day he will restore in glory both our bodies and souls, and all that we had committed to his charge.

LESSON VI.

Do you know what your soul is?

You have in you (though you cannot see it) a soul that will never die.

God made this, that he might come and dwell in it.

If God lives and dwells in your soul, then he makes it like himself.

* He makes the soul in which he dwells, good, wise,

wiſe, juſt, true, full of love, and of power to do well.

* He makes it happy. For it is his will, that your ſoul ſhould rejoice in him for ever. He made it for this very thing.

When a ſoul deſires God, and knows and enjoys him, then it is truly happy.

But when a ſoul does not deſire God, nor know and enjoy him, it is truly miſerable.

SECTION III.

LESSON I.

How to regulate our deſires.

THE gate by which God, with his holy grace, comes into us, is the *deſire* of the ſoul.

This is often called, the *heart*, or the *will*.

Unleſs our deſire be toward God, we cannot pleaſe him.

All our knowledge without this, does but make us the more like the devil.

* The deſire is to the ſoul, what the mouth and the ſtomach are to the body.

It is by the mouth and the ſtomach that the body receives its nouriſhment, whether good or bad.

That

That our body may live, we muſt take care to put nothing but what is good into our mouth or ſtomach.

And that our ſoul may live, we muſt take care to deſire nothing but what is good.

LESSON II.

* Deſire was made for that which is good, that is, for God, who is the only good, and for his will, from which every good thing flows.

We ought to deſire nothing but God, and that which is according to his holy will.

And we ought to turn our deſire from every thing beſide.

For every thing, beſide God and his will, is evil.

Therefore no man ought to follow his own will.

As the will of God is the ſpring of all good, ſo our own will is the ſpring of all evil.

Take care, not to uſe yourſelf to do your own will.

No ſoul can ever be ſaved unleſs it renounces its own will, and its own deſires.

Father, let not my will be done, but thine!

We came into the world, not to do our own will, but the will of him that ſent us.

If we are already accuſtomed to do our own will, we muſt break that cuſtom without delay.

Our

O Lord, ſave us from our own will, or we periſh.

LESSON III.

No one can do any thing good of himſelf, without the help of God.

All our own deſires are only evil continually.

Therefore no man ſhould deſire to be eſteemed, honoured, or praiſed by any man.

And no one ought to praiſe or eſteem himſelf.

Rather we ought to deſpiſe ourſelves: and we ought to deſire to be thought by others, what we really are, that is, poor, weak, fooliſh, ſinful creatures.

Then ſhould we find help from God. For he reſiſteth the proud, but giveth grace to the humble.

* They who teach children to love praiſe, train them up for the devil.

Praiſe is a deadly poiſon to the ſoul; therefore never praiſe any one to his face.

Do not plant either in him or yourſelf that pride of heart, which is an abomination to the Lord.

LESSON IV.

You are of yourſelf nothing but ſin, and deſerve nothing but hell.

Therefore you ought to be content, though you ſhould have little or nothing in the world.

And you ought not to deſire any thing more than

than you have; for you have now more than you deſerve.

Chuſe therefore the worſt and meaneſt things: for even theſe are too good for ſuch a ſinner.

To raiſe any other deſires in your heart, is to prepare you for hell-fire.

They that give you fine cloaths, are giving your ſoul to the devil.

They that humour you, do not love you.

If your father and mother give you every thing that you like, they are the worſt enemies you have in the world:

By doing this, they make you ſlaves to the fleſh, to vanity and corruption:

And ſo keep you as far from the Spirit of Chriſt, as the devil himſelf can wiſh.

LESSON V.

God is power, wiſdom, goodneſs itſelf.

Therefore we ſhould deſire to praiſe, and honour him as he deſerves, and to pleaſe him in every thing.

The end for which we were born is to praiſe and honour God.

And this we may do without ceaſing, by continually lifting up our hearts to him.

This is the continual employment of the angels of God in heaven.

They ſing day and night, to him that ſitteth upon

upon the throne, and to the Lamb for ever and ever.

Holy, holy, holy, Lord God of hosts! let all the earth be full of thy glory.

LESSON VI.

God is continually helping us, and pouring his benefits upon us.

All things come from him, our soul, our body, our life, our parents, our friends, and the good angels that guard us.

The earth on which we tread, the air we breathe, the sun which shines upon us, the food that keeps us alive, the cloaths that cover us, the fire that warms us, are all from him.

Therefore we should thank God for all these things, and for every one of them.

We ought to be thankful, even to a man, when he does us any good.

How much more ought we to be thankful to God, who made that man, and who does us good by him;

Thou art worthy, O Lord, our God, to receive glory, and honour, and power:

Because thou hast created all things, and for thy pleasure they are and were created.

And God not only has done us all this good, but he does us more and more good, continually.

For without his goodness, we, and all the world, should fall into nothing in a moment.

* We are juſt like the brittle veſſel, which if it were not always upheld, would fall at once and break in pieces.

Therefore it ſhould be our deſire to be always thinking of God, becauſe he is always bleſſing us.

O God, our Father, teach us to give thee thanks, at all times, and for all things, through Jeſus Chriſt!

LESSON VII.

Thus God has been helping us this day. And we have no leſs need of his help for the time to come.

Above all, if we would be happy, we have need of his bleſſing upon our ſouls.

This he gives to them who truly deſire it and none elſe.

Therefore let us deſire of God to give us his grace, his good ſpirit, and the knowledge of himſelf.

* Let us aſk of him a meek and quiet ſpirit, a contented, humble, thankful heart.

If any man lack wiſdom let him aſk of God, who giveth to all men liberally, and it ſhall be given him.

Let us then take care, not to offend him, from whom we hope to receive ſo great benefits.

And let us always be ready to do his will; for if

if any man honour God and do his will him he heareth.

LESSON VIII.

But we have often offended God already, and so are unworthy of his grace and blessings.

Therefore we ought with earnest desire to ask God to forgive our past sins, for the sake of his Son who died for us, and to keep us from them for the time to come.

These desires,

1. To praise God, for his power, wisdom, and goodness;

2. To thank him for all his benefits:

3. To ask his grace, that so we may please him: and

4. To beg his mercy for the pardon of our sins; are what we commonly call *prayer*.

We never pray but when we have really these desires in our heart.

If we say ever so many words without having these desires we are but like parrots before God.

Beware of this; of drawing nigh unto God with your lips, while your heart (that is, your desire) is far from him.

LESSON IX.

What do you mean, when you pray to God, in the name of Jesus Christ?

The

The bare saying of these words signifies nothing. It is only mocking God, if you do not know what you say.

We were all under the wrath and under the curse of God when Jesus Christ the Son of God died for us.

And for his sake, if we truly believe in him, God is now reconciled to us.

Therefore all our trust should be in Jesus Christ, whenever we pray to God for any thing.

For God would not hear us at all, but for the sake of the blood of Christ shed for us.

Therefore we ought to pray always with an eye to him, looking unto Jesus.

And our desires should all spring from his grace and be agreeable to his desires.

Then he offers our desires, as his own, to God his Father, before whose throne he stands.

And God can refuse nothing to the desires and the merits of his well-beloved Son.

When therefore you pray in the name of Jesus Christ, it is as if you should say,

* " Lord I offer thee the desires which are wrought in me by the grace of Jesus Christ.

I pray, that thou wilt unite them to the desires of thy Son, and regard them as his, who is pleading for me.

And grant me what I thus desire for his sake, for thine own glory, and my salvation."

LES-

LESSON X.

Pray to God, in ſuch words as come from your heart: It may be ſuch as theſe:

*" My God, thou art good, thou art wiſe: thou art powerful: Be thou praiſed for ever!

Give me grace to love and obey thee.

My God, I thank thee, for making and redeeming me.

My God, I thank thee, for giving me meat and cloaths, and for promiſing to give me thy love for ever.

My God, forgive me all my ſins, and give me thy good Spirit.

Let me believe in thee with all my heart, and love thee with all my ſtrength.

Let me be always looking unto Jeſus Chriſt, who is pleading for me at thy right-hand.

Give me grace not to do mine own will, but thine.

Make me content with every thing. The leaſt of all the good things thou giveſt me is far more than I deſerve.

Give me, O my Lord, a lowly heart.

Let me not think myſelf better than any one.

Let me deſpiſe myſelf, and look upon myſelf as the very worſt of all.

Let me hate all praiſe. Thou alone O my God, art worthy to be praiſed.

LESSON XI.

The beſt prayer in the world, is the prayer which our Lord Jeſus Chriſt himſelf has taught us.

Our Father which art in heaven, 1. Hallowed be thy name. 2. Thy kingdom come. 3. Thy will be done in earth, as it is in heaven. 4. Give us this day our daily bread, and, 5. Forgive us our treſpaſſes as we forgive them that treſpaſs againſt us. And 6. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen!

Do you underſtand what you have ſaid now?

How dare you ſay to God, you know not what?

Do you not know, that this is no prayer, unleſs you ſpeak it from your heart.

God is not pleaſed with your ſaying theſe words, unleſs there is in your heart at the ſame time a real deſire, that God ſhould be 1. Known and eſteemed. 2. Honoured and praiſed, 3. Obeyed by all men: 4. That he ſhould feed your ſouls with his grace and his love, 5. That he ſhould forgive you your paſt ſins, and 6. That he ſhould keep you for the time to come, from all ſin and from the ſnares of the devil.

SEC-

SECTION IV.

LESSON I.

How to regulate our Underſtanding.

OUR underſtanding was made for truth, that is, for God himſelf, for his word and his works.

Therefore we ſhould not deſire to know anything but God, and what he has ſpoken and done for his own glory.

Accordingly, lying is the moſt abominable of all things. The devil is a liar, and the father of it.

We ſhould not deſire to know what men ſay or do. It is folly and vanity.

Curioſity is good for nothing.

It fills our mind with darkneſs: and makes us ſenſeleſs and unfit for the light of God.

What a loſs is this to fill thoſe veſſels with filth and dung, which were made to receive the pure light of God.

LESSON II.

The eye of the underſtanding, which ſhould ſee God, is quite ſhut in all men ſince the fall.

We are born quite blind to God, and the things of God.

And

And it is God alone that can open the eyes of our ſoul, to ſee and know ſpiritual things.

We could not ſee or know the ſun, the earth, or any other of the things of this world, if God had not given us bodily eyes.

And we can never know the things of God, if God do not reſtore the ſpiritual eyes of our ſoul.

This he does for thoſe and thoſe only, who flee from evil, and learn to do good.

Give me underſtanding, O Lord, and I will keep thy law; yea, I will keep it with my whole heart.

Open thou mine eyes, that I may ſee the wondrous things of thy law.

'Till God opens our eyes to ſee the things above, we muſt believe what God has told us, though we ſee it not.

But we muſt not believe what the world tells us about the things of God; for all men who have not his Spirit, are blind and liars.

We muſt truſt in God, as to thoſe things which as yet we cannot comprehend:

And wait and deſire, that he would open the eyes of our underſtanding, and give us his light, that we may ſee all things clearly.

LESSON III.

* A blind man, though he could reaſon ever ſo well, yet could not by this means, either know or ſee the things of the world.

And

And with all his reaſon he could have only very dark, groſs, nay, and falſe conceptions of them.

* In like manner, though all the men in the world ſhould reaſon with all their might concerning them: yet could they not by this means know either God or the things of God.

Nay, with all their reaſon they could only have dark, fooliſh, falſe conceptions of them.

Before God can be known, he muſt give other eyes to the ſoul and other light than man can give.

We may paint the ſun or fruits in a picture; but this painted ſun cannot warm or give us light.

And thoſe painted fruits cannot nouriſh us, nor give us any ſtrength.

Juſt ſo we may draw pictures, as it were in our mind, of God, and of the things of God.

But theſe pictures can give us no true light. Neither can they nouriſh our ſouls, or give us any ſtrength to ſerve God.

They are only dead ſhadows, cold and empty, barren and unfruitful.

We can build nothing upon them but the wind, which ſerves only to puff men up, and to drive each againſt the other in endleſs diſputes, till they burſt of themſelves or daſh in pieces one againſt another.

LESSON IV.

Our underſtanding, or reaſon without the grace and ſupernatural light of God, is like a blind man who draws wild, random pictures of things he never ſaw nor can ſee.

The natural man diſcerneth not the things of the ſpirit of God.

They are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned.

No one knoweth the things of God, but the Spirit of God! and he to whom God revealeth them by his Spirit.

Offer therefore your underſtanding to God, with a ſincere deſire to do his will only.

And pray him earneſtly, to give you his light, and to open the eyes of your ſoul.

LESSON V.

* Endeavour to ſee God in all things, and to give a reaſon for every thing, from the perfections of God.

For example. Why was the world made? To ſhew the goodneſs, and wiſdom, and power of God.

Why do men die? Through the juſtice of God.

Men having abuſed the life he gave, it was juſt to take it away.

Why

Why is it our duty to obey our parents? Becauſe it is the will of God.

Why ought we not to return evil for evil? Becauſe God would have us do like him; who is continually doing good unto us, even when we ourſelves do evil.

Why may we not deſpiſe or judge our neighbour? Becauſe God is the judge of all.

Thus we ſhould accuſtom ourſelves to have God always before our eyes, and to walk continually in his preſence.

Thus every thing may ſhew us the power, wiſdom or goodneſs, the truth, juſtice or will of God;

And ſo every thing may ſhew us the weakneſs, ignorance, folly, and wickedneſs of men.

LESSON VI.

What do you believe of God?

I believe in God the Father Almighty, maker of heaven and earth.

And in Jeſus Chriſt, his only Son, our Lord.

Who was conceived by the Holy Ghoſt, born of the Virgin *Mary*;

Suffered under *Pontius Pilate*, was crucified, dead and buried; he deſcended into hell;

The third day he roſe again from the dead;

He aſcended into heaven, and ſitteth at the right hand of God the Father Almighty;

From whence he ſhall come to judge the quick and the dead :

I believe in the Holy Ghoſt,

The holy Catholic church,

The communion of ſaints,

The forgiveneſs of ſins,

The reſurrection of the body, and the life everlaſting.

You may learn from thoſe words. 1. To believe in God the Father, who is powerful, and wiſe, and good; who made you and all things viſible and inviſible, temporal and eternal.

You may learn, 2. To believe in God the Son, who lived and died to redeem you and all mankind ;

And 3. To believe in God the Holy Ghoſt, who reſtores fallen man to the image of God in which he was made.

LESSON VII.

All which comes to this. Almighty God, the maker of all things, made man to this intent, that deſiring God alone, God might fill him with his knowledge, with his love, and joy, and glory, for ever.

But man turned his deſire from God, and his will, and ſo became both guilty, wicked and miſerable.

The Son of God was made man, lived and died, and roſe again, to buy forgiveneſs for us, and

and to ſhew us how we ought to renounce our own will and deſires, and to give ourſelves up to the holy will of God.

This the Holy Ghoſt works in us, inlightening our underſtanding, and filling our ſouls with a divine peace and joy.

Hereby we are joined again with all that is holy either in earth or heaven.

We rejoice together with them in the common ſalvation, in the benefits and graces of Jeſus Chriſt.

And after the body is dead and riſen again, we ſhall live together in eternal glory.

LESSON VIII.

We cannot now comprehend how theſe three are one, God the Father, the Son, and the Holy Ghoſt.

But tho' we do not comprehend it, yet we believe it, becauſe God hath ſaid it.

The true knowledge of all the things of God is wrought in our ſouls by his holy Spirit.

This is a ſaving knowledge, when it works by love, and brings us to imitate God.

So we are taught by St. Paul, be ye followers of God, as dear children, and walk in love as Chriſt alſo hath loveth us, and given himſelf for us.

For every one that loveth (ſaith St. John) is born of God, and knoweth God.

But he that loveth not, knoweth not God; for God is love.

So likewiſe if a man ſay, he knows Jeſus Chriſt and keeps not his commandments, he is a liar, and the truth is not in him.

We then ſavingly know God the Father, the maker of all things, when we love him with obedient reverence:

When we confidently give ourſelves up into his hands, and rely on his providence:

And when we imitate his goodneſs in all things and towards all men.

We then ſavingly know God the Redeemer, when we live as thoſe whom he has bought with his blood.

And when all our tempers and words and actions ſhew, that he has redeemed us from the preſent evil world.

We ſavingly know God the ſanctifier when we are holy, as he is holy.

When he hath purified both our hearts and lives by faith, ſo that we continually ſee and love God.

SECTION V.

LESSON I.

How to regulate our Joy.

MEN are poor, ignorant, fooliſh ſinners that will ſhortly rot in the earth.

And

And all that is in the world is perishable and vain, and will soon be destroyed by fire.

Therefore we ought by no means to place our joy and delight, on any of these things.

Neither ought we to rejoice or delight in pleasing men, who will quickly turn to dust;

Nor in being handsome or well dress't, or well provided with all things; for all this will perish for ever.

God alone is great, good, and the giver of all good things.

Therefore we ought to rejoice and delight in him alone, and in the fulfilling of his good and holy will.

And we should now accustom ourselves to this: to rejoice and delight in God and his holy will.

LESSON II.

For example, we should rejoice that we have for our true father, an eternal and almighty God.

We should rejoice that this God has made us, to fill us with divine and eternal joy.

That is, if you believe in Jesus and do his holy will:

If we will love and obey him, and not love either the honours, riches, or pleasures, that pass away like a dream.

And this we may do by the power of his grace,

by the Holy Ghoſt, which he is ready to give unto us.

We ſhould rejoice that God is happy and glorious in himſelf, that he is greater than we can think:

That he knows every thing, and can do every thing:

That he is juſt and good: that he is true in all his promiſes; and wiſe to teach and govern us well:

We ſhould rejoice, that God alone deſerves to be deſired, known, loved, praiſed, and glorified for ever.

We ſhould rejoice that the Son of God took our nature upon him, in order to take us with him to heaven for ever.

And that even now he will come and dwell in our heart, if we deſire it, and believe in him, and do his will.

LESSON III.

When any thing is done according to the will of God, we ought to rejoice in it.

But when any thing is done according to our own will, we ought not to rejoice but be ſorry for it.

Therefore we ought greatly to be troubled and deeply ſorrow, for the ſins committed againſt God, whether by ourſelves or others:

For

For in ſinning we follow our own will, and deſpiſe the will of God.

Likewiſe, when any one praiſes us, if we are wiſe, we ſhould be aſhamed and ſorry; and ſhould ſay,

O Lord, thou art good, and thou alone. Thou alone art worthy to be praiſed.

O Lord it is a ſhameful theft for a poor creature to take to itſelf the eſteem and praiſe which belongs to thee only.

On the contrary; when we are deſpiſed or ill-uſed, or when we have not things as we would have, we ſhould rejoice.

We ſhould take all as from the hand of God, and be well content, ſaying unto him,

O Lord, I deſerve nothing but pain and contempt: I rejoice that thy juſtice gives me what I deſerve.

I deſire to thank thee for it with all my heart, and to rejoice that thy holy will is done upon me.

It is thy will that we ſhould be like Chriſt: and he was deſpiſed and hated of men.

He lived in contempt, and want, and pain. O let me rejoice to tread in his ſteps.

Let me be content, let me rejoice to ſuffer with him, that I may reign with him.

LESSON IV.

One that is ſick, if he is wiſe, will rejoice to take a good medicine, be it ever ſo bitter.

Eſpecially if he knows it is given him by a wiſe phyſician, and that it will reſtore his bodily health.

In like manner, if we are wiſe, we ſhall rejoice to take what God ſends us, be it ever ſo bitter.

For we are ſure it is given us by the wiſe phyſician of our ſouls, in order to reſtore them to health and life everlaſting. On the contrary,

It would be folly and madneſs in a ſick man, to rejoice in taking the things that pleaſe his taſte, though they would kill him.

And the ſame folly and madneſs it is in us, to rejoice in taking the things that pleaſe our corrupt will.

Becauſe the end of theſe things is death, even the deſtroying both body and ſoul in hell.

LESSON V.

When you are glad of any thing that is given you, be ſure to remember, that all this comes from God.

Therefore thank him for it, and think in yourſelf, God has a thouſand and a thouſand times more than this, to give them that love and obey him.

And be ready to leave all theſe little things, whenever it is his will.

If any ſay to you, ' See what a pretty thing here

here is,' 'Look, here is a pretty thing for you,' they are fools, and know not what they do.

This is the way to make you fond of such foolish things, but if you love these, you cannot love God.

If any one ever said to you, 'Did it hurt you? Give me a blow for it,' they were then teaching you to serve the devil.

For this was teaching you to revenge yourself; and to revenge ourselves in serving the devil.

If any one used to say to you, when you did any thing, 'It was not my child, was it? Say, it was I.'

Then they were leading you the way to Hell; for all liars go to hell.

And whoever they are that teach their children lying, pride, or revenge, they offer their sons and their daughters unto devils.

LESSON VI.

Above all, beware of the love of money; for it is the root of all evil.

Money is now the God of this world. The aim of men is to get and keep this. And herein they place their welfare and joy.

This is an idolatry no less damnable than that of the Heathen world.

There would be little or no use for money, if Love governed the world.

And even now money is good for nothing, but as it is a means of procuring among men of the world, the things needful to ſuſtain life.

Neither ought we to deſire it any farther, than as it is needful for this end.

God to whom it belongs (as do all things) will require us to give a ſtrict account of it.

His will is, that when we have uſed what is needful of it for ourſelves, we ſhould give all the reſt to the poor, and for his glory.

Do not uſe yourſelves therefore to lay it up, but give what you can ſpare to the poor.

Or elſe buy a little meat or cloaths for them, or ſome good books for their inſtruction.

And rejoice when you uſe your money thus; becauſe this is for the glory of God.

LESSON VII.

Joy was made for God. Therefore we are taught in his word, to rejoice in the Lord always.

We ſhould look upon God and his grace, as a great treaſure; and thence we may learn how to rejoice in him.

When we poſſeſs a vaſt treaſure, ſo that we cannot poſſibly loſe it, then our joy is perfect.

Such will be the joy of the ſaints in heaven, becauſe then they cannot poſſibly loſe this treaſure any more.

But when we poſſeſs a vaſt treaſure in ſuch a manner,

manner, that we may lose it every moment, it is plain that our joy therein should be tempered with a very serious fear.

And so it is with us. We may lose the grace of God, yea, every moment, by divers ways.

We may lose it by our own wilful sins, by our negligence, or by our presumption.

To these we are tempted continually, by an infinite number of malicious and subtle enemies.

These surround us at all times, and in all places, and they never rest day or night.

Day and night the devil goeth about as a roaring lion, seeking whom he may devour.

Therefore blessed is the man that feareth always.

And accordingly the same apostle, who teaches us to rejoice in the Lord always,

Teaches us at the same time, to work out our salvation with fear and trembling.

And so St. Peter, speaking to those who rejoice in Christ with joy unspeakable and full of glory;

Advises them to remember him, who would judge them according to their works, and pass the time of their sojourning in fear.

LESSON VIII.

If we have lost this great treasure by our own fault, we have nothing in its place but poverty and misery.

But

But God has promiſed to give it to us again, if we are thoroughly ſenſible of our loſs:

If we repent, bring forth fruits meet for repentance, and truly believe in Jeſus Chriſt.

So there is room for us, ſtill to rejoice in hope; yet with a lively ſenſe of our paſt ſins, and preſent miſery.

For to ſuch alone is the promiſe made: thus ſaith the Lord, to this man will I look, even to him that is poor, and of a contrite ſpirit, and that trembleth at my word.

And our Lord ſays, Bleſſed are they that mourn, for they ſhall be comforted.

A broken and a contrite heart, O God, thou wilt not deſpiſe.

LESSON IX.

Even religious joy, if it be not thus mixed with fear, will ſoon be a mere neſt of ſelf-love.

It will cover the greatneſs of our corruption, and ſo hinder us from ſeeking to be cured of it.

It will make us carnally preſume that we have the treaſure of grace, while indeed we are far from it.

So the church of Laodicea ſaid, I am rich and increaſed in goods, and have need of nothing.

But Chriſt anſwered, Thou knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked.

And

And it is to ſuch that he ſays, Wo unto you that are rich; for ye have received your conſolation.

Wo unto you that are full; for ye ſhall hunger.

Wo unto you that laugh now; for ye ſhall mourn and weep.

Theſe are they to whom St. James ſays, Be afflicted, and mourn and weep:

Let your laughter be turned to mourning, and your joy to heavineſs.

Bleſſed is the man that feareth the Lord; for the fear of the Lord is the beginning of wiſdom.

Therefore learn to ſerve the Lord in fear, and to rejoice in him with reverence.

SECTION VI.

LESSON I.

How to regulate our Practice.

OUR body and our life belong to God. Therefore we ought to diſpoſe of them according to his will, not according to our own.

Our own will naturally inclines to our own profit, our own honour, and our own pleaſure.

And

And thus it begets in us the deadly vices of covetouſneſs, pride, and ſenſuality.

They hinder the workings of God in us, and the ſalvation of our ſouls.

Therefore, we ought to accuſtom ourſelves, with God's help, to deny ourſelves in all things:

We ſhould accuſtom ourſelves to do all we do in a ſpirit of charity, and for the good of others:

In a ſpirit of humility, without any deſign or deſire of being eſteemed.

And in a ſpirit of penitence, without any regard to our own pleaſure, either of body or mind.

In all things we ſhould aim at being made conformable to our crucified Saviour.

This is the true ſpirit of the Chriſtian life and practice. This is true Chriſtianity.

But it is wholly oppoſite to the ſpirit of the world, and of corrupt nature.

By which, alas! one ſuffers one's ſelf to be ſo ſoftly drawn into hell, and drop ſmiling into everlaſting perdition.

LESSON II.

It is the will of God, that we ſhould do nothing but to pleaſe him.

It is his pleaſure to be glorified by our ſalvation.

His glory ſhould be our ſupreme, abſolute, and univerſal end.

The

The glory of God is advanced in this life, when we gives ourſelves up to Jeſus Chriſt.

Then his power works through us, many holy actions ; for which he alone is to be honoured and praiſed.

Without me, ſaith our Lord, ye can do nothing. But he that abideth in me bringeth forth much fruit.

Herein is my Father glorified, that ye bear much fruit.

This is to be underſtood of all ſorts of actions and things: for every thing we do is to be done to the glory of God.

And nothing can be done well but in the name, that is, in the ſtrength, and through the bleſſing of Jeſus Chriſt.

Whether ye eat or drink, or whatever ye do, do all to the glory of God.

Whatſoever ye do in word or deed, do all in the name of the Lord Jeſus.

LESSON III.

So for example, we eat and drink to the glory of God, and in the name of Jeſus Chriſt, when we are enabled by him to do it on a right principle, and in a right manner, ſo as to ſay to him from the heart,

Suffer me not O Lord to eat and drink like a brute beaſt, only by a brutal appetite :

Much

Much leſs do thou ſuffer me to follow herein the motions of my corrupt nature.

But grant me, thro' the Spirit of thy Son, to eat and drink ſo much as is needful to ſupport my life.

And let me ſpend that life wholly in bleſſing thee, and in loving and obying thee.

So likewiſe you ſpeak to the glory of God, and in the name of Jeſus Chriſt, when by his ſtrength, you ſay nothing but what is guided by him, and directed according to his will:

When you ſpeak nothing but what is needful and proper to give men good thoughts and turn them from ſuch as are wicked and vain.

And thus, in all things, let this be your ſingle aim, That God may be glorified through Jeſus Chriſt.

LESSON IV.

What are the ten commandments of God?

1. Thou ſhalt have no other God but me.

2. Thou ſhalt not make to thyſelf any graven image nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth, thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God, am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

3. Thou

3. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

4. Remember that thou keep holy the ſabbath day. Six days ſhalt thou labour and do all that thou haſt to do, but the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt do no manner of work, thou and thy ſon and thy daughter, thy man ſervant and thy maid ſervant, thy cattle and the ſtranger which is within thy gates. For in ſix days the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day: therefore the Lord bleſſed the ſeventh day, and hallowed it.

5. Honour thy father, and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

6. Thou ſhalt do no murder.

7. Thou ſhalt not commit adultery.

8. Thou ſhalt not ſteal.

9. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

10. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his,

LESSON V.

Conſider, the law of God is a ſpiritual law. Therefore all theſe commandments are to be ſpiritually underſtood.

The

The firſt commandment means. Thou ſhalt not think, believe, or own any thing to be God but me.

Thou ſhalt not fear any thing but me.

Thou ſhalt not ſeek after witches or wizards, or practiſe any ſuch abomination.

Thou ſhalt not put thy truſt in any creature.

Thou ſhalt not love any thing but me, or for my ſake.

God likewiſe herein commands thee to believe in him, and to acknowledge him in all thy ways.

He commands thee to thank him for all thou haſt, and to make him thy only fear and dread:

To be in the fear of the Lord all the day long, and to truſt in him with all thy heart:

To deſire him alone; to rejoice in him always, and to love him with all thy heart, and with all thy ſoul.

The ſecond commandment teaches us, not to fancy that God is like the thoughts or imaginations of our dark reaſon:

It teaches us alſo, not to worſhip or bow to any image or picture, but to glorify God both with our bodies and with our ſpirits.

LESSON VI.

If we will keep the third commandment,

We muſt never ſwear falſely: and if we have ſworn to do any thing, we muſt ſurely do it.

We

We muſt never uſe the name of God at all, but with reverence and godly fear.

We muſt not value ourſelves upon his name, his covenant, or the knowledge of him in vain:

That is, without profiting thereby, without bringing forth ſuitable fruits.

We muſt not cover over our own will, or paſſions, or deſigns, with the holy name of God, of his truth, or his glory.

By the fourth commandment you are taught, to do no worldly buſineſs on the Lord's day.

But to ſpend it wholly in prayer, praiſe, hearing or reading the word of God, and other works of piety and charity.

The fifth commandment teaches you theſe things,

Shew all lowlineſs and reverence to your father and mother, and do whatever either of them bids you.

If need be, relieve them, and never let them want any thing you can help them to.

Eſteem the miniſters who are over you in the Lord, very highly in love for their work ſake.

Obey them, and ſubmit yourſelves to them; for they watch over your ſouls.

Honour the king. Obey magiſtrates. Pray for kings, and all that are in authority.

If you have a maſter or miſtreſs, be obedient to them in ſingleneſs of heart, as unto Chriſt.

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LESSON VII.

The ſixth commandment forbids not only the killing or hurting any one, but all anger, hatred, malice, or revenge.

It forbids all provoking words, all ſtrife and contention, all gluttony and drunkenneſs.

The ſeventh commandment forbids not only all outward uncleanneſs, but even the looking on a woman to luſt after her.

It forbids alſo the uſing any thing merely to pleaſe ourſelves. For this is a kind of ſpiritual fornication.

The eighth commandment forbids not only the taking from another what is his, either openly or ſecretly;

But likewiſe the ſtealing from God (to whom they all belong) either our affections, or our time, or our goods, or our labour, by employing any of them any otherwiſe than for him.

The ninth commandment requires us, to put away all lying, and to ſpeak the truth from our heart.

It requires us to ſpeak evil of no man, but to put away all back-biting and tale-bearing.

It requires us alſo, to judge no man, that we be not judged; but to leave every one to God, the judge of all.

The tenth commandment requires us to be content with what we have, and to deſire nothing more.

LESSON VIII.

These are those laws of God, so wonderful and holy, of which David speaks so often with love and admiration.

These all the scriptures recommend as the spring of life, the light of the heart, the treasure of souls: yea, our Lord calls them life everlasting, John xii. 50.

These the Holy Spirit has promised to write in the hearts of those that truly believe in Jesus.

They may all be summed up in three.

1. To love God; 2. To love Jesus Christ himself, his cross and his tribulation, his reproach, the fellowship of his sufferings, and the being made conformable to his death.

3. To love our neighbour.

Our heart therefore should always be full of reverence for these. The love of them should be fixed in the very marrow of our bones.

We should labour after this, by earnest prayer, by reading, and by meditating on those deep words:

The law of the Lord is an undefiled law, (the law of love) converting the soul: the testimony of the Lord is sure, and giveth wisdom to the simple.

The fear of the Lord is clean and endureth for ever, the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold; yea, than

than much fine gold; fweeter alfo than honey and the honey-comb.

LESSON IX.

In a word: with regard to God, always live and act, as being in the prefence of God.

Remember he is continually looking upon you.

And he will bring into judgment, all that you have done, faid, or thought, whether it be good or evil.

For all which, you will be either rewarded or punifhed everlaftingly.

Never fail to pray to God morning and evening, as well as before and after you eat or drink.

Often lift up your heart to God at other times, particularly before any work or bufinefs.

Defire his bleffing and help, and afterwards give him thanks, and offer it up to God and his glory.

Hear the truths of God with attention and reverence, whether at home or at church.

But do not think you have ferved God, barely becaufe you have heard them, or have got them by heart.

Pray to God to give you a true underftanding of them, and to enliven them by the working of his Spirit.

Pray him to give you an humble, fubmiffive, fimple, and obedient heart.

As to your father and mother, and fuperiors,

Pray

Pray to God for them, love and reverence them, obey them without murmuring, even in thoſe things which do not pleaſe you, unleſs they are plainly ſins.

Do nothing without their knowledge, or without their leave.

LESSON X.

With regard to your neighbours, and your companions,

Pray to God for them alſo, wiſh them as well as you do yourſelf; and do to them, as you would have them do to you.

Think every one better than yourſelf: live in peace with them, help them: if they have done you wrong, forgive them, and pray heartily to God for them.

With regard to yourſelf,

Pray to God that you may always think meanly of yourſelf.

Eat nothing between meals.

At your meals eat moderately, of whatever is given you, whether you like it or not.

Deſire nothing fine. Do not deſire abundance of any thing. Be content with a little.

Employ your time as you are directed. Never be doing nothing. Idleneſs tempts the devil to tempt you.

Do not diſpute, do not contradict any one, do not talk unleſs there be a neceſſity.

Do not ſeek to excuſe yourſelf when you have done wrong, but be always ready to confeſs your fault, both to God and man.

For God will not forgive your ſin ſo long as you ſtrive to excuſe it.

LESSON XI.

If you do any thing well, thank God for it, and ſay,

I praiſe thee, O Lord, for giving me grace to do this. Without thee, I can do nothing but evil.

And take care not to value yourſelf upon it. If you do, it deſtroys your ſoul.

When you do wrong, without knowing it, perhaps it may be excuſed: eſpecially, if you are glad to be taught better.

But whatever fault you commit willfully, knowing it to be a fault, it cannot be excuſed.

So you muſt always be puniſhed for lying, for calling names, for diſobedience, or for ſtriking any one: For you know, this is a ſin againſt God, and you muſt be puniſhed for it, out of love to you and for your good.

You deſerve puniſhment, both in the ſight of God and man.

If this fault was not puniſhed now, it would grow upon you and carry you to hell.

To prevent this, it is good to let you ſuffer

a punishment now a hundred thousand million of times less than that.

If you do this again, you must be punished again; but pray to God that you may do it no more.

That foolish love which would spare you now, would be indeed the most cruel hatred.

LESSON XII.

Some may think the rules before laid down, to be either impossible or ridiculous.

They would not appear impossible to us, but because we have not been accustomed to them.

If we had we should find, by the grace of God, that nothing can be easier.

Neither can any think them ridiculous, unless it be those to whom the cross of Christ is foolishness.

They are indeed ridiculous to the world, because the world is an enemy to God.

But the wisdom of the world is foolishness with God, as the wisdom of God is foolishness to the world.

Be not conformable then to this present world. And love not the world nor the things of the world. If any man love the world, the love of the father is not in him.

How unhappy therefore are they who bring

up their children according to the rules of the world ?

They who train them up, as it is called, to make their fortunes in the world !

That is indeed, to periſh with the world, to be turned into hell, with all that forget God.

They will be reproached and curſed to all eternity by thoſe whom they thus trained up for the devil. Together with whom they will have their lot in everlaſting burnings.

But happy are thoſe who deſpiſing the rules of the diabolical and antichriſtian world,

Train up the precious ſouls of their children, wholly by the rules of Jeſus Chriſt.

CHRISTIAN REFLECTIONS.

Tranſlated from the *French*.

* 1. THE firſt motions of turning to God, are uſually like a ſpark of fire dropped on ice, with the wind blowing on all ſides ; which muſt therefore be quickly extinguiſhed, unleſs God is pleaſed to keep it alive.

2. If you deſire to give yourſelf up to God, be not diſcouraged at hindrances, temptations, oppoſitions : but conſider, the grace of God in the ſoul grows by degrees, like a grain of muſtard-ſeed in the earth.

3. It

3. It is not said, *Bleſſed is the man that hath not ſinned*: but he *to whom the Lord imputeth it not.*

4. Read a little at a time, and offer it to God on your knees. Thus David prayed ſeven times a day.

* 5. The grace we receive ſoon vaniſhes away, if it be not nouriſhed and increaſed by holy exerciſes, which are the very firſt fruits, or rather the firſt bloſſoms of converſion.

6. Retirement from the world, joined with prayer and proper employ, are means of mortifying our ſenſes, without which prayer profits little.

* 7. The beſt helps to mortification are the ill uſage, the affronts, and the loſſes which befal us. We ſhould receive them with all humility, as preferable to all others, were it only on this account, That our will has no part therein, as it has in thoſe which we chooſe for ourſelves.

8. Wo to them that ſeek comments to obſcure the bible, and to widen the narrow way of ſalvation! For none can change the word of our Lord, *I have given you an example, that ye may do as I have done:* Neither that word, *What I ſay unto you, I ſay unto all.*

9. When we would give ourſelves to God, we ſhould not be eager at the beginning, to hear long diſcourſes on the ſublime truths of Chriſtianity; ſince it is not then the time for deep knowledge, but for good-works and ſufferings. Thoſe who are juſt turning to God, may even

receive prejudice from such an employment of their yet feeble minds. It suffices for them now, to know what they ought to do, and instead of multiplying knowledge, to multiply good-works.

10. We should bear not only with patience but with joy, loss of goods, pleasures, and the evils of earth, seeing Christ has taught us by his example, that there is no other way of attaining the glory of heaven.

* 11. The souls of men are things so great and precious, that having need, according to the divine wisdom, of an invisible guardian, and a visible guide, they can neither have an angel to guard, nor a man to guide them, but those whom God himself gives, by a peculiar appointment.

* 12. The language of love and grace is upon earth, the beginning of the language of heaven.

* 13. Those who feel that they are always upon the verge of death, and who have eternity in their heart, will not find any thing very alluring or agreeable in the world. And he to whom God is all, looks on every thing upon earth as nothing.

* 14. True virtue consists in a thorough conformity to the whole will of God: who wills and does all (excepting sin) which comes to pass in the world. And in order to be truly holy, we have only to embrace all events, good and bad, as his will.

15. Except the sight of glory, and the participation of grace (the light of God) all is darkness in this world and in the other. We need not therefore so much lament over those, who want their bodily sight, as over them who being quicksighted

in

in this life, will in the other be blind for ever.

16. God is not honoured as God, in a manner worthy of him, but by the voluntary oblation which we make him of our life. His Son made an oblation of his own to God; which obliges us if we are real Chriſtians, to give him our life, and that of thoſe who are ſo dear to us, that they are as our ſecond ſoul.

* 17. In the greateſt afflictions which can befal the juſt, either from heaven or earth, they remain immoveable in virtue, and perfectly ſubmiſſive to God, by an inward loving regard to him, uniting all the powers of their ſoul.

* 18. Such is the condeſcenſion of God, that he requires us to love him even more than we fear him. Many fear without loving him: but no one loves without fearing him, and being ready to die rather than offend him. Among perſons of every age, and every profeſſion, there are but few of this diſpoſition: but what of piety appears in them, reſembles the bloſſoms which we ſee in ſpring, that adorn the trees for a-while, but ſoon diſappear, and leave no fruit behind them.

* 19. Whether we think, or ſpeak to God, whether we act or ſuffer for him, all is prayer, when we have no other object than his love and the deſire of pleaſing him.

* 20. That ſilence of ſpirit which cuts off all thoſe thoughts and words, that might ſpring from the affliction we feel, on the loſs of them who are moſt near and dear to us, is the beſt ſubmiſſion

we can pay, to that empire over the living and the dead, which God has reſerved to himſelf. And the beſt devotion we can practiſe on theſe occaſions, is, as far as poſſible to efface from our minds, thoſe images which diſquiet and afflict us, that God alone may fill our heart, and remain for ever the object and the maſter of our paſſions and of our thoughts.

* 21. We ought to conſider, at the death of thoſe whom we love the moſt, and even of them from whom we receive life, that all the names of tenderneſs and reſpect, which proceed from fleſh and blood, are loſt at the moment of their ſeparation from us, to return to God as their principal: to the end that the ſtream running no more, we may have recourſe to the fountain; that ceaſing to ſee them, we may ſeek to him, of whom they were only the image; and that ſo we may now have no other Father than him which is in heaven, of whom we are inceſſantly to aſk the bread of life, and eternal inheritance.

22. The moſt magnificent houſes and palaces are only trophies of human vanity, which in a little time will periſh in flames with the world. Let us provide an habitation, in the eternal palace of paradiſe, by now purifying ourſelves in the flames of divine love.

23. In the world, the fathers muſt die, before their children can enter upon their inheritance. But in the church, the children muſt die, to enter

enter into the inheritance of their heavenly Father.

24. If the death of them we love, does not make us enter into ourſelves, correct that which diſpleaſes God, and aſk of him light to diſcover the deluſions of the world and the devil: we have reaſon to fear that nothing will, but that we ſhall live and die without wiſdom.

25. Grace from within and affliction from without, deſtroy the ſins of thoſe ſouls, who caſt themſelves into the arms of God, and ſincerely deſire to be given up to him.

26. The language of love, even when it ſpeaks the moſt ſtrongly, ought to be decent and courteous, there being no courteſy like that which we learn from the holy ſcripture.

27. We need not affect elaborate reaſonings in matters of grace, becauſe the principle of this is faith, which does not reaſon at all, but goes ſimply where God points out the way.

28. The way to find nothing grievous in this world, is to have eternity always in our thoughts. For then all of grand and magnificent which we ſee here, appears a mere ſhadow, a nothing. How natural a reflection is this, when great men die in the prime of life! What can ſhew in a ſtronger light the vanity of all, which men admire ſo much and leave ſo ſoon!

* 29. We ought to honour thoſe holy ones which God honours, and to expect more aſſiſtance from them than from others, at the time

when he manifeſts their holineſs; becauſe they are then as it were new fountains, which God cauſes to appear in his church, and who will ſoon (as other ſaints have done) retire into God their ſource, after they ſhall have watered a few more of his children.

30. God hates nothing ſo much as the forgetting the favours which he does to them whom he deigns to name his friends.

31. The whole life of a Chriſtian conſiſts in following God; who manifeſts his will more and more, according to our faithfulneſs to him.

32. When one is willing ſimply to follow the truth, there is no trouble in deciding the greateſt difficulties.

33. God himſelf inſtructs thoſe who follow him with ſimplicity, and ſhines in their hearts when they regard none but him. To arrive at this happy ſtate, we muſt deſire only that which God gives us from his own hand, and beg him with fervent prayer, to keep us always in the deſire of him alone, and of his grace.

* 34. It is ſcarce conceivable, how ſtrait the way is, wherein God leads them that ſerve him, and how dependent upon him we muſt be, unleſs we will be wanting in our faithfulneſs to him.

35. It is God's part to prevent us, and ours to adore and ſerve him in perfect ſubjection to his will.

36. Few

36. Few perſons go to God with that fulneſs of heart, which makes them walk with vigour in the narrow way to heaven.

37. As a ſingle ſoul ſurpaſſes in excellence all bodies, how beautiful ſo ever they are; ſo a ſingle ſpiritual ſin often ſurpaſſes in guilt a multitude of bodily ſins. And ſpiritual ſins are the more dangerous, in that bodily ſins uſually come to a period by age, by change of fortune, by the removal of the occaſions, by the diſguſts that accompany, or the evils that follow them: but it is quite otherwiſe with ſpiritual: nothing being ſo fruitful as the ſins of the ſpirit.

38. There is nothing ſo bitter that love does not ſweeten. And if one ſees that the covetous, the ambitious, the voluptuous, turn their greateſt labours into their greateſt pleaſures, is it ſtrange that the love of God, and the ſorrow for having offended him, are capable of ſweetening whatever he has ordained for the healing of our ſouls?

39. God gives his children a kind of ſpiritual air to breathe, namely, the influence of his ſpirit. And this never fails them that love him, how weak ſo ever they are.

40. The grand truths of repentance, and the preſent kingdom of heaven, are unveiled under the new law. The goſpel always joins them together; and it is impoſſible to put them aſunder.

* 41. As a very little duſt will diſorder a clock, and the leaſt ſand will obſcure our ſight, ſo the

leaſt grain of ſin, which is upon the heart, will hinder its right motion toward God.

* 42. It is ſcarce credible, of how great conſequence before God the ſmalleſt things are, and what great inconveniences ſometimes follow thoſe, which appear to be light faults.

* 43. We ought to be in the church, as the ſaints are in heaven; and in the houſe as the holieſt men are in the church; doing our work in the houſe as they pray in the church, worſhipping God from the ground of the heart.

* 44. There is no love of God without patience, and no patience without lowlineſs and ſweetneſs of ſpirit. It is by this alone, that we are able to paſs the days of winter, as thoſe of ſummer; that is, the afflictions we meet with from time to time, as well as the joys and conſolations.

45. God loves nothing ſo much as gratitude and thankſgiving. And, as this is the firſt act of our piety, it ought to be the moſt conſtant, and to begin and conclude all our prayers.

46. To continue in grace, we muſt pray without ceaſing, ſince we cannot continue, unleſs we grow therein. Hence it is, that many of thoſe who receive it, loſe it immediately: becauſe their commerce with the world, does not permit them to pray often; or if they do, it is with a thouſand diſtractions, which diſhonour the majeſty of God, whom we ſhould hardly approach, but with the loweſt proſtration both of body and

ſoul.

ſoul. He diſpenſes indeed with that of the body, becauſe our weakneſs does not permit us to be always in that poſture: but our inmoſt ſoul ſhould be always bowed down before him in the loweſt humiliation.

* 47. The evils of the body cure themſelves in time, but not thoſe of the ſpirit; becauſe they partake of its nature, which is immortal, and for this cure they can rely on none but God; who is the only phyſician of ſouls, as it is he alone who creates them.

48. The bearing men, and ſuffering evil in peace and ſilence, is the ſum of the whole Chriſtian life. Without this a man is a captive though at liberty, and with this he is free though a captive.

49. A true Chriſtian is not a common thing. And he who is ſuch, is unſpeakably happy.

50. To be habitually prepared for the Lord's table, we muſt walk in the narrow way, at a diſtance from the world, nouriſh our ſouls with the truths of God laid down in the goſpels, and in the epiſtles, which are a kind of commentaries upon them: meditate on them in the ſecret of our heart, and grow in love as well as in knowledge.

51. Truths reſemble money, all the value whereof depends upon the proper uſe of it.

52. Humility and patience are the ſureſt proofs of the increaſe of love.

53. In-

53. Inſtead of reading much, to ſatisfy our curioſity, we ought to content ourſelves with reading a little, in order to make a full uſe thereof, and turn it, as it were, into our ſubſtance. Otherwiſe by filling our heads with knowledge, we drive the grace of God from our hearts.

54. Both at the beginning and end, and even in the midſt of our reading, we ſhould lift up our hearts to God, whether with words or without, that he would pleaſe to convert what we read into ſpiritual food, ſuch as by means of his truth may nouriſh and ſtrengthen us more and more in his love.

55. The truths of religion are like eſſences, of which we give the ſick a little at a time, becauſe being full of ſpirits, all parts of the body are affected by the little that is taken. This occaſioned our bleſſed Lord to ſay, *My words are ſpirit and life.* And accordingly one of his divine truths, ſuffice a man to nouriſh his ſoul for a whole day.

56. One may ſay of the knowledge of ſublime truths, what the apoſtle ſays of the goods of this world, that they may not hurt a Chriſtian, he ought to poſſeſs them not: that is, without any attachment to them, without any reliance upon them.

57. Nothing is ſo capable of deſtroying the grace of God, even in retirement, as idleneſs.

* 58. Agree with the poor quickly while thou

art in the way with them. Make them friends by the mammon of unrighteouſneſs. For they will be as princes in paradiſe, where they will receive the rich into the everlaſting habitation.

59. The whole Chriſtian religion is only love, pure and fervent as the fire at pentecoſt.

60. Inſtead of buſying our mind with dwelling on the grievous part of what is paſt and to come, we ſhould remember, that the goſpel does not permit us to dwell on any thing, but the preſence and love of God, who fills our ſoul, provided we do not diſquiet ourſelves with vain thoughts. But we cannot, either in earth or heaven, inhabit any other than a peaceful heart.

61. Sweetneſs joined with ſtrength are the two marks of the Spirit of God.

62. As God is well pleaſed, that they who love him ſhould form deſigns for his glory, we ought to labour therein with all our power; and yet not to be any way diſcompoſed, when he breaks in pieces our beſt deſigns, ſo our heart is ſtill fixed to be his entirely, and to live to his glory.

63. The whole of Chriſtian religion is love. This alone deſtroys the deſire of the goods, and the fear of the evils of this world. We ſhould labour to increaſe it, without deſiring and without fearing any thing.

64. The love of God has its ſorrows and tears, as well as its joys and conſolations.

65. As love, which is the ſoul of our ſoul and life

life of our life, is at firſt only a ſingle ſpark, we ſhould take care that nothing remain in our ſoul, that hinders its growth and enlargement.

* 66. God is the firſt object of our love: its next office is, to bear the defects of others. For as he is inviſible to us, it is his will, that we ſee and love him in our neighbour. And we ſhould begin the practice of this love, amidſt our own houſhold.

67. The littleneſs of things does not hinder their being greatly pleaſing to God, when we do them with all our heart: as on the contrary, great things done lazily, are little in his ſight: Becauſe in all our works, he regards the ſpirit abundantly more than the matter.

68. Let none imagine he is virtuous becauſe he talks of virtue with pleaſure. Virtue without practice is a mere illuſion.

69. Thoſe who ſeek God find him, in practiſing the exerciſes which he has preſcribed in the goſpel. The ſum of which is, love, obey, be humble, ſuffer his will.

70. God is ſo great, that we know not how to pray to him, but by his own Spirit, and the movement which he gives us.

71. Great virtue conſiſts in trying to vary and multiply the marks of our gratitude for all the mercies of God.

* 72. One obſerves, that whereas there is but one devil who perſecutes the innocent, there are ſeven that perſecute the penitent.

73. Chriſt

73. Chriſt charges himſelf with our temporal affairs, provided we charge ourſelves with thoſe that regard his glory.

74. The ſmalleſt things of religion are great, becauſe the Spirit of God is in them.

75. The main of Chriſtianity conſiſts, in not following our own ſpirit, and being given up to God by renouncing ourſelves. Accordingly, there is nothing more profitable for a Chriſtian than ſickneſs, which joins obedience with faith.

76. Our one deſire ſhould be, to have no other deſire in this world but to be faithful to God.

* 77. Humility alone unites patience with love, without which, it is impoſſible to draw profit from ſuffering, or indeed to avoid being diſcontented at being afflicted: eſpecially when we think that we have given no occaſion for the evil which men make us ſuffer. If we then fall into impatience, it is for want of humility, whatever love we may appear to have.

78. Perfect humility is a kind of ſelf-annihilation; and this is the center of all virtues.

79. When we let the time of affliction paſs, without profiting by it, we commit three faults: that is, to deſpiſe God; to forget ourſelves; and to overlook the great leſſon which religion teaches, viz. What we are in this world, and what we ſhall be in the other.

80. The firſt thing we ought to do when great affliction

affliction befals us is, to examine the ſtate of our ſouls: and if we find ourſelves culpable in any thing, whatever it coſts, to make our peace with God.

81. There is none who comforts Chriſtians but the Spirit of God; the word itſelf, ſeparate from him is uſeleſs. He is therefore peculiarly ſtiled the Comforter; becauſe he is come down on the earth, on purpoſe to heal our ſorrows and cares, by ſhedding his love abroad in our hearts.

* 82. The readieſt way to eſcape from our ſufferings is, To be willing they ſhould endure as long as God pleaſes.

83. They who have known moſt of the ineffable greatneſs of God have had the deepeſt reverence for it. The ſenſe of this ought to make us work out our ſalvation with fear and trembling, and diſtruſt ourſelves in our beſt undertakings, particularly in thoſe which regard the ſervice of the church; becauſe they require the higheſt purity of heart, in all that are employed therein.

* 84. As painters chuſe and prepare the ground, which they deſign for their choiceſt works, ſo God prepares the ground of thoſe ſouls, by whom he intends to do great things; Thus he prepared St. Paul, even from his mother's womb.

85. We ought earneſtly to pray to God, before we undertake any thing, though we feel ſuch love in our heart, that there are no poor whom we would not relieve, no ſick whom we would

would not heal, and none afflicted whom we would not ſuccour, even at the expence of our life. For experience ſhews, that in order to do good, it is not enough to have a loving heart: And that God ſometimes gives theſe deſires and yet does not bring them to effect.

86. Our own houſhold gives us too great occaſion to know, the greatneſs and depths of our inward wounds, by the falls into which we are ſo often betrayed, by their, perhaps involuntary defects. How ought we to watch over ourſelves, in order to reſiſt theſe temptations, which (how little ſoever the occaſions be) are great, becauſe they are continual?

87. The bare ſight of men in the world, impreſſes I know not what of evil on the hearts of good men: there is a kind of contagious air hid in the ſpirit of the ungodly, which communicates itſelf to the ſoul more inſenſibly, than the infection of the plague communicates itſelf to the body. In order therefore to ſolid Chriſtian holineſs, we muſt keep at a diſtance from theſe men.

88. The world is an enemy to truly good works, particularly the great change which God works in the ſoul.

89. Flattery is a poiſon which is the more dangerous, the more ſweet and inſenſible it is. Thoſe therefore who are juſt ſetting out in religion, ſhould carefully ſhut their ears to praiſe, even to that which the beſt of men ſometimes

give,

give, without thinking of the miſchief it may do.

90. Virtue is like a cryſtal, on which the leaſt word of praiſe imprints a blot, which muſt be effaced.

91. We ſhould be continually labouring to cut off all the uſeleſs things that ſurround us. And God uſually retrenches the ſuperfluities of our ſoul, in the ſame proportion as we do thoſe of our bodies.

92. As the devil will not be ſhut up in the abyſs till the judgment of the great day, he makes, meantime, an abyſs of the ſouls of wicked men, into which he plunges himſelf with whole legions.

93. As man has nothing excellent but love, he gives God nothing, unleſs he gives him this. Even as all the reſt of God's gifts would be uſeleſs to man, did he not give him his love alſo.

94. The devil is ſo hideous, that he could not deceive us, nor make himſelf beloved by us, did he not cover himſelf with the beauty, and the ſweet and agreeable appearances of the creatures.

95. The beſt means of reſiſting the devil is, to deſtroy whatever of the world remains in us, in order to raiſe for God, upon its ruins, a building all of love. Then ſhall we begin in this fleeting life to love God, as we ſhall love him in eternity.

96. The love of God and the love of the world cannot

cannot ſubſiſt together in one heart. It muſt needs be, that one of them will conquer and deſtroy the other.

97. St. Auguſtine ſays, There is danger, leſt after ſin is killed, it comes to life again, if it be not buried.

98. If we would be ſuperior to the goods and evils of this world, the things that are ſeen, ought to be to us as if they were not ſeen: and, on the other hand, the things that are not ſeen, as if they were always before our eyes.

* 99. Nothing ſhews the real ſtate of our ſoul, like perſecution and affliction. And if we ſuffer them with that humility and firmneſs, which only the grace of God can work in us, we attain a larger meaſure of conformity to Chriſt, by a due improvement of one of theſe occaſions, than we could have done by imitating his mercy, in abundance of good works.

100. The ſcripture ſpeaks of the earth as a wilderneſs, an hoſpital, a priſon, an image of hell. Therefore wo unto them that are attached to it; who do not labour to die to all below, and to aſpire after nothing but heaven, where alone is true life, and all that deſerves the name of good or pleaſure.

101. How real ſoever the things of earth appear, they are no other than veils that deceive us. The ills thereof hide eternal goods from us, and the goods hide from us eternal evils.

102. The true marks of love are, an hunger and

and thirſt after the word and the life of Chriſt.

103. God often deals more rigorouſly, with thoſe whom he loves than with others. And his will is, that the afflictions which he ſends them, ſhould ſerve to diſengage them, from whatever attached them to the world, that they may be more free to cleave to him.

* 104. We ſcarce conceive, how eaſy it is to rob God of his due, in our friendſhip with the moſt virtuous perſons, until they are torn from us by death. But if this loſs produce laſting ſorrow, it is a clear proof, that we had two treaſures, between which we had divided our heart.

105. The devil is enraged only at thoſe who fight again him, and his rage increaſes, when he ſees the increaſe of grace in them. But he cannot conquer us, if we continue to fight, and to have ſteady dependance on God, who fights for and in his children, and can never be conquered.

106. We are to labour as if we had no dependance on the grace of God: and to truſt as intirely in his grace, as if we did not labour at all. The one preſerves us from negligence, the other from preſumption.

107. There are ſome peculiar occaſions that rarely occur, which we ought to manage with the utmoſt care; becauſe one of theſe is of far more value before God, than many ordinary ones.

108. Even the weakneſs which remains in us is, by the teſtimony of God, one of the moſt powerful

powerful means, of making us more ſtrong than ever, more immoveable in his ſervice.

109. If we were not weak and impotent, our good works would be to us our own property; juſt as the corn he produces out of the earth belongs to the huſbandman. Whereas now they belong wholly to God, becauſe they proceed from him and his grace, which triumphs over our weakneſs, when raiſing our works and making them all divine, honours himſelf in us through them.

110. When men have ſown the ſeed in the ground, they ceaſe awhile from their labour. But when Jeſus Chriſt has ſown his grace in our hearts, we ſhould beſeech him to labour with us ſtill, and to perfect that which he has begun: otherwiſe there will be no fruit. For the devil omits nothing which may hinder the good ſeed from growing up, and bringing forth fruit to perfection.

* 111. If we do not teſtify to God, by a continual care for our ſalvation, that we eſteem his grace above all things, the leaſt conſent to an evil thing, makes it retire by little and little, into the boſom of Chriſt, from whence it came. Yet he is ſo gracious, that after we are truly humbled, he gives us new grace.

* 112. God, in order to cure ſome ſouls of thoſe ſins which are the greateſt of all in his ſight, ſuffers them to fall into others, which are greater in the ſight of men.

112. Chriſ-

113. Chriſtian friendſhip is the refinement of that love which we bear to a fellow-chriſtian, to whom God unites us by an affection which cannot be well known but by thoſe who truly love God.

114. The Holy Spirit, having made of all Chriſtians one ſoul, they ought to have the ſame joys and ſorrows. But if it pleaſes him (of which alſo we have examples in ſcripture) to make of two or more Chriſtians one heart and one ſoul, there ought to be an increaſe of joy in their holy affections, as much greater as their friendſhip is more perfect than that of other Chriſtians.

115. One of the principal rules of religion is, to loſe no occaſion of ſerving God. And ſince he is inviſible to our eyes, we ought to ſerve him in our neighbour, which he receives as done to himſelf in perſon, ſtanding viſibly before us.

116. The way to advance more and more in love, is to practiſe it to the uttermoſt.

117. The chief worſhip we owe to God, is to love him with all our heart without ſharing it between him and the creatures. They ought to ſerve us only for ſteps, to lift us up toward him.

118. Love has this in common with ſacrifice, that it ought to be offered to God alone.

* 119. To preſerve the life of the ſoul, prayer ought to be joined with the other ordinances, as it is the channel which reaches to heaven, and brings

brings down into the ſoul that breath of God, without which it cannot live.

* 120. Charity cannot be practiſed right, unleſs firſt, We exerciſe it from the moment God gives the occaſion; and ſecondly retire the inſtant after, and offer it to God by humble thankſgiving. And this for three reaſons; the firſt, To render to him what we have received from him; the ſecond, To avoid the dangerous temptation which ſprings from the very goodneſs of theſe works; and the third, To unite ourſelves to God, in whom the ſoul expands itſelf in prayer, with all the graces we have received, and the good works which we have done, to draw from him new ſtrength againſt the bad effects which theſe very works may produce in us, if we do not make uſe of the antidotes which God has ordained againſt theſe poiſons. The true means, to be filled anew with the riches of grace, is thus to ſtrip ourſelves of it: and without this it is extremely difficult not to grow faint in the practice of good works.

* 121. We ought to know, that we have no part in the good which we do; and that accordingly, as God hides himſelf in doing it by us, we ought alſo, as far as is poſſible, to hide it from ourſelves, and in a manner to annihilate ourſelves before him, ſaying, "Lord, we are nothing before thee; but thou art all to us. We continue to be as nothing, after thou haſt by thy double mercy, drawn us out of nothing and out of ſin;

the proof whereof we inceſſantly bear in ourſelves, in our continual weakneſs and helpleſſneſs. We ſee ourſelves in the midſt of an ocean: for thou art the true and boundleſs ocean of nature and of grace, which neither ebbs nor flows, but is permanent and immoveable. Thou ſpreadeſt abroad as it pleaſeth thee, the celeſtial waters in all ages, and draweſt them back and ſendeſt them again into the ſouls thou loveſt, by fluxes and refluxes, ineffable and divine. Thy Spirit is the only wind that blows, and that reigns over the infinite ocean. And as we ſee the waters on earth, which ceaſe to run, though but for a little while, are immediately corrupted, we have reaſon to fear, leſt the ſame thing befal our ſouls, if inſtead of cauſing theſe heavenly waters to return to thee their ſource, we retain, and ſtop them in their motion, though it were but for a moment. For whereas the rivers of earth corrupt themſelves when they ſtop, but without corrupting the channel through which they flow, the rivers of thy grace, though ſtopt, are never themſelves corrupted, but the ſouls, the channel through which they paſs. We find therefore, O God, it is more difficult to reſtore to thee, by an humble thankfulneſs, the graces we have received from thee, than to attract them into our ſouls by prayer; and that accordingly theſe refluxes toward the fountain, are greater favours than the efluxes therefrom. Wherefore the only grace which we implore from thee, and which comprehends all others,

others, is, That thy grace may never descend to us, but to re-ascend toward thee: and that it may never re-ascend, but to descend, into us again: so that we may be eternally watered by thee, and thou be eternally glorified."

* 122. Good works do not receive their last perfection, till they as it were lose themselves in God. This is a kind of death to them, resembling that of our bodies, which will not attain their highest life, their immortality, till they lose themselves in the glory of our souls, or rather of God, wherewith thy will be filled. And it is only what they had of earthly and mortal, which good works lose by spiritual death.

* 123. Fire is the symbol of love: and the love of God is the principle and end of our good works. But as truth surpasses figure, the fire of divine love has this advantage over material fire, that it can re-ascend to its source, and rise thither with all the good works which it produces. And by this means it prevents their being corrupted by pride, vanity, or any evil mixture. But this cannot be done otherwise than by making these good works, in a spiritual manner die in God, by deep gratitude, which plunges the soul in him as in an abyss, with all that it is, and all the grace and works for which it is indebted to him: a gratitude, whereby the soul seems to empty itself of them, that they may return to their source, as rivers seem willing to

empty themſelves, when they pour themſelves with all their waters into the ſea.

124. The natural admiration of man flows from ignorance: but that of a Chriſtian from knowledge.

* 125. When we have received any favour from God, we ought to retire, (if not into our cloſet, into our heart) and ſay, "I come, Lord, to reſtore to thee what thou haſt given, and I freely relinquiſh it, to enter again into my own nothingneſs. For what is the moſt perfect creature in heaven or earth in thy preſence, but a void capable of being filled with thee and by thee, as the air which is void and dark is capable of being filled with the light of the ſun? Grant therefore, O God, that I may never appropriate thy grace to myſelf, any more than the air appropriates to itſelf the light of the ſun; who withdraws it every day to reſtore it the next, there being nothing in the air that either appropriates its light or reſiſts it. O give me the ſame facility of receiving and reſtoring thy grace and good works: I ſay thine; for I acknowledge the root from which they ſpring, is in thee, and not in me."

* 126. As all that we can properly call our own, is the evil which is natural to us, they who are truly touched by the Spirit of God, have no right to complain of any reproach, whether they are guilty of the thing or not. It ſuffices, that they have

have in them the principle of all the faults which are, or can be laid to their charge.

127. There is no true charity which is not accompanied with humility, courage and patience.

* 128. We ſhould chiefly exerciſe our love toward thoſe who moſt check either our way of thinking, or our temper, or our knowledge, or the deſire we have, that others ſhould be as virtuous as we would wiſh to be ourſelves.

* 129. As God once ſubſiſted without any creature in his own infinite fulneſs, ſo love will one day ſubſiſt in itſelf, without any outward works: which are now only the ſtreams, whereof love is the ſource, the ſhoots of which this is the root, the rays whereof love is the ſun, the ſpark of which this is the fire, always acting, always conſuming, and yet preſerving the ſoul wherein it dwells.

* 130. The deſire of exerciſing charity, obliges us to purify ourſelves by all ſorts of holy exerciſes, that we may be filled with the gifts of God, and capable of imparting them to others, without loſing any thing of our own fulneſs. By thus exerciſing our charity, we increaſe it. This alone, when it fills the heart, has the advantage of giving always and by giving enriching itſelf.

131. One of the greateſt evidences of the love of God, to the ſouls he hath touched with his love,

is to ſend them afflictions, with grace to bear them.

132. There is no affliction which befals the righteous, of which God is not the author. And whereas the ills of other men have no mixture of good, God mingles with the ſufferings of the righteous, thoſe ſeeds, which although bitter at firſt, yet afterward bring forth peaceable fruit.

133. Ever in great ſickneſſes or afflictions we ought to teſtify to God, that in receiving them as from his hand, we feel pleaſure in the midſt of the pain, from being afflicted by him who loves us, and whom we love.

134. If we are perſuaded, that God does not afflict us, but to make us ſtill more capable of loving him, by purifying our hearts through that fire which he came to bring into the world, we ſhould take pleaſure in ſuffering our afflictions, and conſuming, by that divine fire, this fire of the earth, which makes us love too well our bodies, our health, our own will and the things of the world.

135. There would be danger in ever mentioning to any perſon, any good work which he had done: if he was not humble, and his heart abaſed before God, by a deep ſenſe of his favours.

136. God uſually mingles pains with the ſignal

nal graces which he gives, or will give to them he loves. And his thus caſting them down is the ordinary token, that he is about to raiſe them up.

137. Happy are they who are ſick, or loſe their life, for having done a good work.

138. The ſouls of the juſt re-enter into God by death, as the venal blood re-enters the heart.

139. Moſt of thoſe who die well in the judgment of men, die ill in the judgment of God.

140. The weightineſs of our words and actions is an effect of ſimplicity joined with prudence.

141. Nothing gives us ſo great confidence in ſpeaking, as ſpeaking from the fulneſs of our heart. And when it is filled with love, this confidence is ſo great that we can hardly refrain from ſpeaking.

142. He who loves none but God, thinks of him always, and that which is not God, cannot pleaſe him.

143. "If I grieve, O Lord, it is becauſe loving thee as I do, I do not ſee thee."

144. God is ſo great that he communicates his greatneſs to the leaſt things which are done for his ſervice.

135. To live as a Chriſtian, one muſt act

only by the ſpirit of God : otherwiſe we live as Heathens.

146. God hardly gives his ſpirit even to thoſe whom he has already eſtabliſhed in grace, if they do not aſk it of him on all occaſions not only once, but many times.

147. The firſt fruit of faith is prayer, the lifting up the ſoul to God to implore his aſſiſtance even in the ſmalleſt things, which it would undertake for his ſervice.

148. Faith teaches us two things at the ſame time: one, that we ought to do nothing but for God : the other, that he muſt engage us in thoſe good works which we would carry on and finiſh well.

149. As far as we advance in obedience, ſo far we advance in faith. And ſo far as we advance in faith, we advance in love, which is the heart, the life, the ſoul of faith.

150. We ſhould do nothing without aſking conſent of God; and we ſhould take care not to prevent his anſwer, by thoſe almoſt inſenſible deſires which lie hid in the foldings of our heart.

* 151. All is clear to us, in proportion as we walk in the bright path of faith, obedience, prayer, love, and Chriſtian fidelity.

152. God teaches the ſouls he loves, and that love him, in a far more excellent manner than men can do. For whereas they ſpeak only

only to the ear, he ſpeaks to the heart. They can only propoſe what ought to be done: he gives power to execute, light and heat at once.

153. When a Chriſtian is ſick his bed is his church.

154. We ſhould be prepared by purity of heart to ſpeak of God, leſt we ſhould wound his truths. We are to give a ſtrict account of our leaſt idle words: and ſhall we not give a ſtrict account of his!

155. Great men have herein more of the image of God than others, that they have more means of doing good. And one may ſay, that they are born for that end, To do good in the world.

156. God never hears our prayers without increaſing our love to him and our neighbour.

* 157. All that a Chriſtian does, even his eating and ſleeping, is prayer, when it is done with ſimplicity, according to the order of God, without either adding to, or diminiſhing from it, by his own choice.

158. Love is the only virtue which has no bounds.

* 159. The three greateſt puniſhments which God can inflict on ſinners in this world, are, 1. To let looſe their own deſires upon them; 2. To let them ſucceed in all they wiſh for, and 3. To ſuffer them to continue many years in the quiet enjoyment thereof.

160. The Heathen philoſophers well knew that man is the world in miniature. But they did not know, that every ſingle man is a world of corruption. And that all the impurity which is in the creation, flows from the impurity contained in our ſouls.

161. If the greateſt philoſophers can hardly account for the conflicts that riſe in the air, how can they account for thoſe that riſe in our ſouls, the depth of which ſurpaſſes that of the ſea? This ignorance is one of the greateſt exerciſes of our patience; and of the moſt uſeful, if we ſuffer, but not conſent to it.

* 162. God conſiders our outward good works, only according to the good diſpoſitions of our hearts. And as this is ſometimes like the trees in winter, full of warmth within, though producing nothing without, he loves this barrenneſs, cauſed only by outward hindrances, more than men do flowers and fruits.

164. True friendſhip obliges us to have no leſs regard to the deſires of our friends than to their needs.

165. Happy the ſoul in which love never ſleeps, and to which it ſerves for a perpetual ſpur.

166. It is obſerved, that the actions which proceed from love, are done without difficulty. How much more if they proceed from the love of God, ſince it is himſelf who does them in us?

167. God, in creating visible things, only gave us a picture of things invisible.

168. There are three ways to edify our neighbour: the first, to treat well, at least in words, all evil men, particularly those who seek to do us evil: the second, To judge no man, though appearances are against him; and even when the fault is proved, as far as we can, either to excuse or cover it by a modest silence: and the third, Unless there be a plain necessity, not to speak of ourselves, good or bad.

* 169. Love shews courtesy to young and old, good and bad, wise and unwise: indeed to all the world. But it uses no flattery either to others or ourselves.

* 170. Love fasts when it can, and as much as it can. It leads to all the ordinances of God, and employs itself in all the outward works whereof it is capable. It flies as it were, like Elijah, over the plain, to find God upon his holy mountain.

* 171. We ought to suffer with patience whatever befals us, to bear the defects of others, and our own, to own them to God in secret prayer, or with groans which cannot be uttered: but never to speak a sharp or peevish word, nor to murmur or repine.

172. If to avoid occasions of sin, and to strengthen our weakness, we would now and then retire from the world, it is incredible, what help

we ſhould receive from God, and what increaſe in the fruits of his Spirit.

* 173. The ſea is an excellent figure of the fulneſs of God, and that of the bleſſed ſpirits. For as the rivers all return into the ſea, ſo the bodies, the ſouls and the good works of the righteous, return into God, to live there in his eternal repoſe.

* 174. What the ſcripture terms *the finger of* God, is no other than the Holy Spirit, who engraves in our hearts what pleaſeth him.

175. Nothing is more oppoſite to ſalvation than the love of riches; for in the ſame proportion as theſe increaſe, all experience ſhews, the love of pleaſure, and the deſire of honour increaſes alſo.

176. One that is truly *poor in ſpirit* loves poverty, as much as other men love riches.

177. At firſt the Chriſtians were wholly diſtinct from the world. But as they are now mingled with it, and of the ſame ſpirit, thoſe who ſeriouſly deſire ſalvation, ought ſo far as they can, to ſeparate themſelves from all that have the ſpirit of the world.

* 178. It is full as glorious to die for charity as for truth; nor will it have a leſs recompence from God.

* 179. Death entered by the ear into the ſoul of our firſt mother: by the eye chiefly it enters the ſouls of her children. But whereas Eve, after having hearkened to the ſerpent, took the forbidden

forbidden fruit, her children generally, after having ſeen it, hearken to the counſels of the devil. And indeed, if the few words of that unhappy ſpirit ruined Eve, even in a ſtate of innocence, what can we expect, if in our ſtate of ſin and impotence, we paſs our life in perpetual converſe with the world, and in the continual ſight of creatures under which the devil conceals himſelf far better than under the form of a ſerpent?

* 180. To conceive ſtill better the danger we are in, while we remain in the corruption of the world, conſider on the one hand, Eve, with her ſtrength and innocence, in the paradiſe of God: on the other, men weak and ſinful, the creatures all infectious, all inſtruments of ſin, and that are as a veil with which the devil covers himſelf, to tempt us the more effectually; and laſtly, the world, which is the place of baniſhment with regard to our bodies, a priſon with regard to our ſouls, and an hell with regard to thoſe evil ſpirits, who remain there, continually mingled with men, till the judgment of the great day.

181. The world which we are to hate, is not this heaven and this earth which we behold, but the infection which ſin has ſpread through them and all the creatures which they contain. So that whereas at their creation they were the objects that excited man's praiſe, admiration and devotion

tion toward God, they are now the objects of his concupiſence and irregular deſires.

* 182. The great, will, after their death, look upon the pomp and pleaſures wherein they had lived, juſt as thoſe who awake from a deep ſleep do on the riches, honours, and pleaſures which they ſaw in their dream.

183. There is no other way to find God, than to deſpiſe all things elſe, to love him alone in the unity of his being, the trinity of perſons, and the incarnation of his Son.

184. Although all that is created lives in and by God, as the birds live in and by the air, nevertheleſs this univerſal ſyſtem of beings has not yet acquired its laſt perfection. It bears, deeply engraven in all its parts, the marks of Adam's diſobedience; which render it altogether unworthy of our deſires and affections.

185. God has not given man an heart ſo vaſt and ſo capable of loving, but in order to fill it with his love, and with himſelf alone. Accordingly we ought to uſe the creatures as ſo many ſteps to raiſe us up to the Author of our being, that we may render him not only for ourſelves, but for them alſo, a perpetual homage, by acknowledging all the wonders and benefits for which they are indebted to him.

* 186. As on many occaſions ſome of the ſenſes correct the others, and reaſon corrects them all; ſo faith which is in Chriſtians a ſuperior reaſon, ought to correct the judgment which purely

purely human reaſon forms of the goods and evils of this world.

187. If the whole earth is no more than a point compared with the heaven that ſurrounds it, what is it when compared to the ſuperior ſphere which ſurrounds all the lower heavens? What is the littleneſs then of any or all of the things which the earth contains?

* 188. All that is good here below flows from above. And if but one drop could fall into our heart of the happineſs of heaven, pure as it is in its ſource, earth would become a paradiſe. Nor would there be then need to put off the body; becauſe the leaſt part of thoſe heavenly goods, received in its fulneſs, would render us bleſſed and immortal, even in this world.

* 189. Although all the grace of God depends on his mere bounty, yet is he pleaſed generally to attach them to the prayers, and good inſtructions, the good examples and the holineſs of thoſe among whom we are brought up. And if we knew the ſecret of the grace of Chriſt, and the ſtrong though inviſible attractions whereby he draws ſome ſouls through their intercourſe with others, we ſhould beware to whom we intruſted the education of our children.

190. When the world diſplays all its grandeur and goods before us, we ſhould ſay to it, as our Lord to Satan, when he ſhewed him all the kingdoms of the earth and the glory of them:

Get

Get thee behind me, world, for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

191. There is nothing in the world that is not in a continual flux, and with ſo rapid a motion, that one cannot poſſeſs it, but part by part, and from moment to moment.

* 192. To prepare the mind for prayer it ought to be at liberty, in tranquility, in humility, in confidence, in ſimplicity, and in an entire dependence on God: not troubled, not divided, not wavering, neither preventing the will of God by any ſecret paſſion.

* 193. Prayer continues in the deſire of the heart, though the underſtanding be employed on outward things.

194. We ſhould not be impatient to receive of God, but to give him our heart, the only thing he requires.

195. Thoſe words of St. Paul, *No man can call Jeſus Lord but by the Holy Ghoſt*, ſhew us the neceſſity of eying God in our good works, in our prayers, and even in our minuteſt thoughts, knowing that none are pleaſing to him but thoſe which he forms in us and with us. From hence we learn, that we cannot ſpeak to him or ſerve him, unleſs he uſes our tongue, hands, and heart, to do by himſelf, and by his Spirit, whatever he would have us do.

196. All devotion depends on that new heart, which God gives us when it pleaſes him. In order

order to receive it, the ſoul ſhould be diſengaged, from all that ſhuts up the door of our heart againſt the Spirit. We are continually as aſleep, unleſs he awakens us.

197. By retirement and abſtractedneſs from the world, we ſhould remove all hindrances to thoſe ſecret converſations, thoſe viſits, unknown to men of the world, and thoſe divine impreſſions, which make us groan and ſigh, love and deſire, pray and importune God to give us the continual influence of his Spirit, without which the ſoul remains dry, and barren, as trees are in winter, though there may be life in their root.

198. Whenever God ceaſes to inſpire us with his holy Spirit, we lie open to the corruption of our own ſpirit, and the malice of the wicked one. And this he frequently does if we diſcontinue our watching, or are not inſtant in prayer.

* 199. God's command, To pray without ceaſing, is founded on the neceſſity we have of his grace, to preſerve the life of God in our ſoul, which can no more ſubſiſt one moment without it, than the body can ſubſiſt without continual ſupplies of air.

200. If even thoſe who have known the grace of God, do not continually watch unto prayer, the evil root of ſin will have more influence on them than the good ſeed of grace.

201. God in his excellent wiſdom raiſes in us good thoughts, and then inſpires us with prayer,

to

to aſk of him thoſe graces, which he is reſolved to give, when we aſk with a full ſubmiſſion to his will. Therefore in order to know, if we ſhall obtain what we aſk, we have only to conſider, Do we ſeek our own pleaſure, or merely the grace of God in our prayers? If this only, we ſhall have the petitions we aſk of him.

* 202. As the moſt dangerous winds may enter at little openings, ſo the devil never enters more dangerouſly into the ſouls of good men, than by little amuſements, and little unobſerved incidents, which ſeeming to be nothing, yet inſenſibly open the heart to great temptations.

203. To make our reading uſeful, it ſhould be incloſed between two prayers, at the beginning and the end of it.

* 204. The chief deſire of Chriſtian parents ſhould be, for the ſalvation of their children. Without this, all they do for them ſerves only to draw the curſe of God upon themſelves; ſince they are as guardian angels that ought to conduct to heaven, thoſe to whom they have given life. 'Tis a great miſtake to ſuppoſe, they can pleaſe God by any other good works while they neglect this.

205. True piety conſiſts in doing, not what we chuſe, but what God chuſes for us.

206. The holieſt men are troubled, when God ever ſo little turns away his face from them. And from thence ariſes the neceſſity of continually watching and prayer.

* 207.

* 207. The perfection we are inceſſantly to preſs after, is no other than perfect love: and love cannot increaſe in the ſoul, but by a diſengagement from ſenſible and pleaſing objects. Otherwiſe our love is falſe, our courteſy deceitful, and our condeſcenſion to others only a ſnare to ourſelves; becauſe inſtead of flowing from the love of God, they flow from ſelf-love, and the love of the world.

* 208. The readieſt way which God takes to draw a man to himſelf is, to afflict him in that which he loves the moſt, and with good reaſon; and to cauſe this affliction to ariſe from ſome good action done from a ſingle eye: becauſe nothing can more clearly ſhow him the emptineſs of what is moſt lovely and deſirable in the world.

209. Separation from the world is the firſt ſtep towards heaven, and the beginning of our commerce with God, who advances towards us when he ſees we eſtrange ourſelves from others to go to him.

* 210. God does nothing but in anſwer to prayer: and even thoſe who have been converted to God, without praying for it themſelves, (which is exceeding rare) were not, without the prayers of others.

211. As our wants are continual, ſo ſhould our prayers be, chiefly in the beginning of our good reſolutions: as there is no time wherein we have greater need of peculiar help from God.

* 212. To prayer ſhould be added continual employment; for grace flies a vacuum as well as nature, and the devil fills whatever God does not fill.

213. One ought to read the holy ſcriptures with ſo deep a reſpect, and ſo abſolute a ſubmiſſion, as ſhew that we are thoroughly perſuaded it is the Holy Ghoſt that ſpeaks. And we ought to receive with all humility what he is pleaſed to diſcover to us, to profit thereby, leaving the reſt in the treaſure of his infinite knowledge. Such reading is no leſs uſeful than prayer, and brings a bleſſing with it, which is the principle of our good works, and of the conduct of our whole life.

* 214. One of the greateſt faults which parents can commit, and which is the ſource of numberleſs diſorders in families and in commonwealths, is, that inſtead of bringing up their children as thoſe that are now the children of God, by the ſecond birth which they received in baptiſm, they think only of giving them ſuch an education as is ſuitable to their firſt birth. They take great care of them as they are children of Adam, but none at all as they are children of God. Thus they are murderers of their own children, ſtifling the life of God which was begun in their ſouls.

215. If we would be obeyed by our domeſtics we muſt not only command, but endeavour to gain their heart. For God himſelf to make himſelf

himſelf obeyed, does not barely give commandments, but alſo inſpires his love into the ſouls of thoſe who are to fulfil them.

* 216. Uniformity of life and ſymetry of action, is eſſential to Chriſtian holineſs. It is like a circle, which is conſidered as the firſt of figures, becauſe of the equality of all its parts.

* 217. It is highly dangerous to grow in the knowledge of the things of God, and not in the love of God.

* 218. God does not love men that are inconſtant, nor good works that are intermitted. Nothing is pleaſing to him but what has a reſemblance of his own immutability.

219. God, who is a Spirit, will dwell no where on earth but in our ſpirits, which are his palaces. But he does not conſider them as ſuch, unleſs they are wholly devoted to him.

220. The truly devout ſhow, that paſſions as naturally flow from true as from falſe love: ſo deeply ſenſible are they of the goods and evils of thoſe whom they love for God's ſake. But this can only be comprehended by thoſe who underſtand the language of love; which to all others, how wiſe or learned ſoever, is ſtrange and barbarous.

221. Truſt in God, who every moment aſſiſts thoſe, who give themſelves up to him. If we will be always thinking of what is paſt and what is to come, we ſhall be under continual apprehenſions.

222. To

222. To desire to grow in grace which is the greatest thing in the whole world, and yet not to strive and labour after it, is desiring to establish an order contrary to that of God, which is immoveable as himself.

223. Can we be troubled when we know that God does all, and that not an hair falls from our head without his permission?

* 224. The bottom of our soul may be in repose, even while we are in many outward troubles; just as the bottom of the sea is calm, while the surface is strongly agitated.

225. Christianity is summed up in being throughly willing that God should treat us in the manner that pleases him. As by becoming Christians we are become his lambs, we ought to be ready to suffer even to the death, without complaining.

226. We ought never to make a law of the advices we give, but leave those to whom they are given to their own choice.

* 227. God frequently conceals the part which his children have in the conversion of other souls. Yet one may boldly say, that a person who long groans before him for the conversion of another, whenever the soul is converted to God, is one of the chief causes of it; especially if it is a mother who prays and groans for her child.

* 228. A constant attention to the work with which God intrusts us, is the greatest mark of solid piety.

229. When

229. When God afflicts us, we ought, if poſſible, to add ſomething to our uſual exerciſes of piety, to harden ourſelves againſt that little relaxation which our preſent circumſtances may require.

230. If after having renounced all, we do not inceſſantly watch over our actions, and beſeech God to accompany our vigilance with his, we ſhall be again entangled and overcome.

231. The more pure the heart is, the more capable it is of prayer.

232. When we know the pride of our heart, we ſhould offer it to God, as a ſickneſs which he alone can cure.

233. This is humility, to ſerve God in the ſtate wherein we are, waiting till he ſhall make us better.

* 234. We are to bear with thoſe whom we cannot amend, and to be content with offering them to God. There is no greater exerciſe of charity than this, nor of true reſignation. And ſince God has borne our infirmities in his own perſon, we may well bear thoſe of each other for his ſake.

235. Seeing Chriſt has given his life for our ſalvation, it is juſt that they who love ſouls for his ſake, ſometimes hazard their own life for him, to repay ſome part of his unexampled love.

236. Where there is love, there humility, long-ſuffering, patience, and all other virtues meet

meet together: inaſmuch as theſe are only the branches whereof love is the root.

237. Chriſtians generally deſire to have only ſweet medicines for the diſtempers of their ſouls, not conſidering that we uſe ſharp and bitter ones to cure the diſeaſes of our bodies.

* 238. Nothing is more to be lamented, than that the wounds of the ſoul are inviſible like herſelf: and that we are ſo far from being ſenſible of them as ſoon as we have received them, that for a long time we find pleaſure in our misfortune, and fancy we are well, though we are ſick unto death.

239. We cannot keep the Spirit of God after we have received it, but by increaſing it by conſtant exercifes of piety. Nor can we increaſe it, but by keeping ourſelves at a diſtance from the world.

240. To abandon all, to ſtrip one's ſelf of all, in order to ſeek and follow Jeſus Chriſt, naked in Bethlehem when he was born, naked in the hall when he was ſcourged, and naked when he died on the croſs, is ſo great a mercy, that neither the thing nor the knowledge of it is given to any, but through faith in the Son of God.

* 241. As devils and the ſouls of men are both of the ſame, of a ſpiritual nature, and accordingly the former well underſtand what paſſes in the latter, they find it eaſy to tranſmit from one ſoul to another the corruption and infection

fection they meet with there, by means of the evil converſation and friendly intercourſe there is between them.

242. There is no faithfulneſs like that which ought to be between a true guide of ſouls and the perſons directed by him. They ought continually to regard each other in God, and cloſely to examine themſelves whether all their thoughts are pure, and their words conducted with Chriſtian diſcretion. Other affairs are only the affairs of men, but theſe are peculiarly the things of God.

* 243. The fears which the firſt appearance of the great truths of God raiſe in the minds of young converts, reſemble thoſe which are occaſioned at firſt by the apparition of good angels: but they ſoon paſs away, and leave the ſoul in peace and joy in the Holy Ghoſt.

244. Of all converſions, the moſt apoſtolical is that which is wrought by the very words of the goſpel. By theſe God has converted both the Jews and Heathens, and has formed and does ſtill form his church.

245. The ſoul wherein God has ſhed abroad his grace, no longer knows any language but that of grace.

246. The words of the goſpel are the words of life. All others are only dead words, whatever vigour they may ſeem to receive from the eloquence of him that ſpeaks them.

247. Grace renders ſweet to the ſoul not only

the harſheſt truths, hard ſayings which we could not bear before, but alſo the moſt difficult actions and the moſt grievous ſufferings.

248. Jeſus Chriſt alone opens the ears of the heart; and then we run in his ways after the odour of his ointments.

* 249. Jeſus Chriſt renews his own life every hour in the bodies and ſouls of real Chriſtians. They are living images of him, and repreſent him in a more excellent manner than the writings of the goſpel itſelf. For the dead characters of the goſpel (though living in another ſenſe,) contains only the paſt life of Chriſt; whereas true Chriſtians contain alſo his preſent life, and that in living characters: which cauſed the apoſtle to declare, *I live not, but Chriſt liveth in me.*

250. Every new victory which the ſoul gains is the effect of a new prayer.

251. It is very poſſible for a man to love any of the creatures, without their contributing to it; but it is not poſſible for him to love God, unleſs God himſelf waters him from moment to moment.

252. The clouds which frequently riſe in the ſouls of thoſe who are truly converted to God, do not hinder the continuance of that joy which his preſence produces in them: but theſe clouds are all ſcattered by a freſh ſupply of faith, and of the Spirit of Jeſus Chriſt.

* 253. It is not good for a babe in Chriſt, either

either to converſe much with the world, or to be wholly alone.

* 254. Employment frequently holds the place of mortification, and produces the ſame effects.

255. Thoſe who write by the Spirit of God do not follow their memory ſo much as their heart.

* 256. Our continuance in good works is the beſt means to retain a continual ſenſe of the love of God.

257. We cannot continue in good works, unleſs we renounce all deſire of the goods, honours, and pleaſures of the world.

258. Let the things of earth roll under our feet, as thoſe of heaven roll over our heads.

259. God hates ſloth as much as preſumption.

260. It is frequently neceſſary to ſerve God, and abandon ourſelves to him, though we ſee but darkly what is his will concerning us, without waiting for particular revelations. For we cannot expect in the order of grace, as in that of reaſon, to have evidence and demonſtration at every ſtep.

261. Truth cannot ſo well be found by diſputing, as by holy meditation.

262. Every one has his peculiar gift from God, according to which he ought to conduct himſelf. At the ſame time he ſhould labour with ſobriety, to acquire the knowledge of divine things, ſo he

does it with a single eye, that he may profit thereby, and be more deeply grounded in love.

263. They that cannot fast one way, may fast another. And those who are truly devoted to God, have a great liberty, to do or not to do those outward things which are in themselves indifferent.

* 264. The sympathies formed by grace, far surpass those formed by nature.

265. The love of God leads us first to the true love of ourselves, and thence to the love of our neighbour.

266. It is good to renew ourselves from time to time, by closely examining the state of our soul, as if we had never been renewed before. For nothing tends more to the full assurance of faith, than to keep ourselves by this means in humility and the exercise of all good works.

* 267. God considers us only according to what we are in our hearts, in the secret movements of our soul, in our hidden intentions and our passions imperceptible to others. The goodness of all our works depends on the purity and simplicity of our heart, which is at it were the spirit, the invisible soul of this visible body.

268. We should disengage ourselves from all those pleasures, which if otherwise innocent, yet fill the capacity of the heart, which should be filled by grace only.

* 269. If we do not devote all we do to God, there is nothing in our best works but what is human

man or pagan: becauſe we regard only ourſelves therein, and while we do what is good in appearance, we in effect put ourſelves by a ſecret ſelf-complacence in the place of God.

270. In the greateſt temptations, a ſingle look to Jeſus Chriſt, or the bare pronouncing his name, ſuffices to overcome the wicked one, ſo it be done with confidence and calmneſs of ſpirit.

271. There is nothing either in earth or hell that can poſſibly hurt a ſoul, which regards Jeſus Chriſt, with a lively faith, either in his death, or in his reſurrection.

* 272. Thankſgiving is as it were the ſoul of prayer, with which it ſhould begin, continue, and end.

273. The hindrances of our thankfulneſs, when we conquer them, increaſe inſtead of diminiſhing it.

* 274. God frequently gives a ſoul that ardently loves him, a diſpenſation from thoſe laborious works, which it would do, to teſtify its gratitude by laying obſtacles in the way which makes them impoſſible.

275. In ſouls filled with love, the deſire to pleaſe God is a continual prayer.

* 276. Nothing is more true, than that *the yoke of Chriſt is eaſy, and his burden light.* For one need only love, to fulfil the whole law, even when it cannot be outwardly accompliſhed. And yet it is true, that this diſpenſation from outward

works, which proceeds from providential hindrances, is often a greater trial to ſouls full of love than the moſt painful of thoſe works would have been.

277. God does not always ſuffer himſelf to be overcome by his children (as he was by Jacob) in the ſecret combats of faith and love, wherein they wreſtle with him. He often remains victorious over the ſoul, which deſires to labour, to ſuffer, to die for him; that he may attach her more and more to his love by hindering the effects of that love which ſhe bears him. But however the combat is, ſhe is ſo much the happier through the increaſe of her love by thoſe very oppoſitions, as torrents are raiſed by the obſtacles which they meet with. And the faith which guides her love, gives her to underſtand that ſhe ſucceeds in the moſt excellent manner, by contributing to the ſucceſs of God's deſigns, by the diſappointment of her own.

278. God only requires of his adult children that their hearts be throughly purified, and that they offer him continually the wiſhes and vows, that naturally ſpring from perfect love. For thoſe deſires being the firſt genuine fruits of love, are the moſt perfect prayers which can ſpring from it.

279. The neceſſity of continual watching unto prayer riſes hence, that the devil is continually watching to ſurprize us, and to deſtroy us

by

by thoſe very victories which we gain over him.

* 280. As the furious hate which the devil bears us is termed, the roaring of that lion, ſo our vehement love may be termed, crying after God.

281. Thoſe who know the greatneſs and holineſs of the church, count nothing therein little.

282. On every occaſion of uneaſineſs, we ſhould retire to prayer, that we may give place to the grace and light of God, and then form our reſolutions, without being in any pain what ſucceſs they may have.

283. Thoſe who cloſely follow God, eaſily judge of the manner wherein they ought to act in ſpiritual things. They need walk but a little in the ſtrait way, to ſee before them the light which diſperſes the clouds.

284. Nothing of that which is in the order of God, ought to be accounted troubleſome.

* 285. A ſoul returned to God, ought to be attentive to every thing which is ſaid to him on the head of ſalvation, with a ſecret deſire to profit thereby.

286. The whole life of grace conſiſts in dependence upon God.

287. There is no ſurer mark of a true converſion, than to be greatly tempted of the devil. The beſt means of overcoming him is, to have no dependence upon ourſelves, but to throw

ourſelves wholly upon God, with an abſolute dependence on his will.

288. The *juſt ſhall live by faith.* By his continual regard to God he draws thoſe graces and influences from heaven, without which the moſt righteous man upon earth could not ſubſiſt one moment.

289. Ignorance of the truths which exalt God, and abaſe man, (convinced that in whatever ſtate he is, he has continual need of new grace, which God gives to thoſe only that humble themſelves more and more) has cauſed the ruin of many, who were much admired in the firſt ſtages of their converſion.

290. Jeſus Chriſt, becoming man out of love to us, ſatisfied the juſtice of his Father, by an humility, an obedience, and a patience as incomprehenſible in the human nature, as God in his divine nature, was, is, and always will be, to all but himſelf.

291. We ought to deſire the Lord's ſupper with the ſame earneſtneſs as we deſire to preſerve the health we enjoy, or to recover that we have loſt.

292. He to whom the Lord's ſupper ſerves chiefly for food, ſhould prepare himſelf by another food, the word of God. He to whom it ſerves chiefly for a medicine, ſhould prepare himſelf for it by repentance.

293. God impoſes one kind of penance on every penitent, by giving him various afflictions:

and

and anothor kind, in the unavoidable inconveniences which attend every calling whatever. And none is duly prepared for the Lord's ſupper, but he that acquits himſelf well in affliction and in his calling.

294. None is duly prepared for it, who does not daily examine the ground of his conſcience, with an earneſt deſire to judge himſelf that he may not be judged of the Lord.

295. They whom God has preſerved from groſs ſins, ought to have tender compaſſion and great patience toward thoſe whom God has ſuffered to fall into them, and whom he has left in them for a ſeaſon. It is thus they are to ſhew their humulity and gratitude to God, and their charity to their neighbour.

296. Of the ſins which God has pardoned, let nothing remain but a deeper humility in our heart, and a ſtricter regulation in our words, in our actions, and in our ſufferings.

297. A natural goodneſs and eaſineſs of temper, often hinder our growing in grace; making us do almoſt all good works rather from inclination, than by the Spirit of God.

298. Examples are to be followed with caution; but the goſpel rules without reſerve. St. Paul adviſes to follow him, only ſo far as he followed Chriſt.

299. It is of no uſe to love the brightneſs of truth, unleſs we ſhew the warmth of it in our practice.

300. The warmth of love reſembles that of the heart, which extends itſelf to the ſmalleſt parts of the body.

*301. If the love of God does not increaſe in us, in the ſame degree as we increaſe in knowledge, the ſtronger principle will overcome the weaker, and knowledge will ſtifle love. This has occaſioned men of the greateſt learning, almoſt to envy their happineſs, who know little, but love much.

* 302. The body increaſes without decreaſing, till it comes to a certain age. But there is no limited time wherein the ſoul may not either increaſe or decreaſe.

303. Silence of ſpirit conſiſts in cutting off all vain and uſeleſs thoughts.

304. One may be intemperate in ſpeaking as well as in eating. And as after we have faſted long, we are apt to eat too much, ſo are we to ſpeak too much after we have been long ſilent.

305. It is not reaſonable to deſire they ſhould love us, who do not love God.

306. We would every day gain ſomething upon ourſelves, and be a little more diſengaged from the objects that ſurround us.

307. When we ſhould counſel our friends, ſilence is no leſs blameable than indifference.

308. The holy ſcripture is the mirror wherein we ſee God, and wherein we may ſee the ſmalleſt ſpots upon our ſouls.

309. Death is the greateſt affair of human life.

life. We muſt prepare for it while we are in reſt and health.

310. In whatever way of life we are, we depend on the mercy of God. And it is far better humbly to truſt in him, though with ſomething of uncertainty, than to truſt in ourſelves with the utmoſt aſſurance. Adam, left to himſelf, fell. Whereas thouſands of his offſpring, though ſinful, and feeble, ſtand through the grace of Jeſus Chriſt.

*311. If one cannot faithfully ſerve an earthly prince without expoſing himſelf to many dangers in his court, and to death in his armies, it is far more reaſonable that thoſe who ſerve God in the church, which is the court of his Son, ſhould expoſe themſelves to all the dangers, and ſuffer all the evils that occur in his ſervice: eſpecially as he who has eſtabliſhed this kingdom, was himſelf hated of men, and has foretold, that the war, which they who preached the goſpel after him, need make upon the world, would cauſe them likewiſe to be hated of all men, for his name's ſake.

*312. A true guide of ſouls, ought to be as the heart, the tongue, and the hand of God, to labour by his aſſiſtance for the ſalvation of them that are under his care. For it is not he that prays, that ſpeaks, that wiſhes, ſtrives, ſuffers; but it is the Spirit of God which does all this, when the miniſter is united to him, and calls upon him continually.

313. There is this difference in the miniſters of the church and of the world, that the latter aſſume pomp and grandeur, whereas the former are always covered with charity and humility.

* 314. There ought nothing to come out of the mouth or the heart of a preacher of the goſpel, but what is not only reaſonable but chriſtian, and animated by the holy Spirit.

* 315. Between the phyſicians of the ſoul and thoſe of the body, there is a great difference in this. The latter are more and more hardened, by the ſight of more patients and diſeaſes; whereas the hearts of the former, by the ſight of ſpiritual diſeaſes, grow more and more tender.

316. A man muſt have courage more than human, to make war on all the world both within and without him.

* 317. The only way to undertake the preaching of the goſpel, is, To enter upon it by the inſpiration of God, without having any regard to the world, or of what is either agreeable or diſagreeable in it, and to forget even our own houſe and relations juſt as Abraham did, in order to love God alone, as if he alone were our world, our relations, our all.

* 318. It is the glory of all true miniſters of Chriſt, to reſemble the angels of God. They nearly reſemble them, by having renounced the body, in order to regard the ſoul only: by their life all ſpiritual, uniform throughout, all from God,

God, all for God, and all proceeding from the Spirit of God, as is that of the angels in heaven.

319. The government of ſouls, particularly in that which regards the ſpiritual life, is not a government of dominion and empire, but of love and tenderneſs. It conſiſts in following the movements of God in the perſons committed to us, after having diſcerned by his light, that theſe movements come from him.

320. God is the maſter of ſouls: he moves and guides them as he pleaſes, according to the depth of his judgments. We who are only his ſervants and helpers of theſe ſouls, depend far more on what he works in them, than they do upon us.

* 321. He who is honoured with the miniſtry, ought to be and to appear as far ſeparate from common Chriſtians, as common Chriſtians ought to be and to appear ſeparate from Heathens.

* 322. A preacher ſhould earneſtly beg of God, that his being accuſtomed to ſacred offices may no ways abate the ſolemn awe which he at firſt experienced in them. There is the utmoſt need that he ſhould have as much of this to the end (if not more) as at the beginning.

323. It is often improper to declare our ſentiments haſtily and abruptly. It may put it out of our power to defend the truth; at leaſt with any profit.

324. Miniſters, above all other men, ſhould have thoſe words continually before their eyes, *The kingdom of heaven ſuffereth violence, and the violent take it by force.*

* 325. The diſpenſation which God indiſpenſibly requires of all that would miniſter his word, excludes every other deſign but that which ſprings from his grace and the motion of his Spirit.

* 326. Chriſt has always reſerved in his church ſome miniſters who bear in their ſouls the character of his divinity, ſo as to do nothing which is not ſuitable to his greatneſs, and far diſtant from the corruption which not only overflows the world, but even the church, the generality of his miniſters.

327. None ought to believe himſelf worthy of the miniſtry.

328. A miniſter ought to avoid contention.

329. Nothing increaſes grace ſo much as the miniſtry, when it is exerciſed by the Spirit of God.

* 330. Faith has a peculiar force in an houſe where ſeveral ſouls conſecrated to God are joined together.

331. The life of a miniſter ought to be uniform, to render it exemplary. * And if his example does not edify the world, neither will his writing benefit the church.

332. When we ſpeak to others of the things of

of God, we ought always to ſpeak to ourſelves, ſo as to take to ourſelves at leaſt an equal part of the inſtructions which we give them.

333. Thoſe who have ſurmounted the deſire of the fleſh, have ſtill to ſurmount that of the tongue and of the underſtanding: particularly at this time, wherein knowledge is ſo frequently found ſeparate from virtue.

* 334. When any one writes for God, he ſhould ſeek for no other eloquence than that which God gives in the ſimplicity of his Spirit. He would corrupt this, were he to mix it with human eloquence; and he ſhould never forget, before, in, and after his work, to cry to God, that he may have his heart continually lifted up to him, who ought to be the ſource of all the thoughts and all the converſation of every miniſter.

* 335. While a man is alienated from God, he makes little account of that natural inclination which ſuch an one as to ſome good works, or his averſion to ſome ſins. But from the moment that he is converted to God, he ſanctifies this inclination and this averſion, and ſerves himſelf of it in order to increaſe it: and nevertheleſs, the eaſe with which we do thoſe good works, and avoid thoſe evil ones, does not at all diminiſh the reward or value of them. Thus what was only virtuous Heatheniſm before, becomes true Chriſtian virtue, by the infuſion of love, which is in us as it were a ſecond ſoul, all divine, and which

which transforms into itſelf that which before animated the body.

* 336. How clear-ſighted ſoever a man is in other reſpects, he hardly ſees all that love requires to be done, whether in reſpect of God or his neighbour, but while he feels that love in his heart.

INSTRUCTIONS FOR MEMBERS OF RELIGIOUS SOCIETIES.

Tranſlated from the FRENCH.

1. MEMBERS of religious ſocieties, who ought to be ſo holy, who have ſo many helps for becoming ſo, frequently fall ſhort of it, through the exceſſive confidence they are taught to place in external rules. They do not know that true holineſs flows neither from the will, nor from the efforts of man. They are not ſenſible that their corruption is above all remedies except only the grace of Chriſt: that all outward helps reach not the deep and inviſible wound of the

the heart, and that they are desperately sick, who fancy they can be cured by their own cares or labours. These do not hold by the root of all true good, which is Jesus Christ. They are severed from the principle of health and life: and it is for this reason that they are so weak, sometimes so sensual, and always so proud, because they do not receive that influence which gives strength, purity, and humility, in the spirit of grace and love. This is therefore highly needful for them to consider, that neither *the staff of the prophet* nor *his servant* is able to raise the dead: but only the prophet himself stretched upon the body; that is, Christ become man for us.

2. It is of deep importance, that they should understand the connexion there is between their vows and the gospel.† * Suppose they did not vow obedience to their Superior, they must dread their own will as the source of all vices. For in any state we are not at our own disposal, we are not to live to ourselves, or permitted to rest in ourselves, or to be our own rule and end. We need not make a vow of poverty; but in every state the love of riches is forbidden; covetousness is idolatry; and trust in our goods is incompatible with a due trust in God. We must limit ourselves to the necessities of nature; dispense the rest with the most exact fidelity, and use

† This letter was originally designed for those of a Religious House in France.

uſe even what we allow ourſelves as though we uſed it not. We need not bind ourſelves to a ſingle life: but the laws of chaſtity are ſo ſtrict in every ſtate; faults of this kind are ſo dangerous; the occaſion of them are ſo frequent in the world; and it is ſo juſt to be afraid of that ſin which may be committed even by a look, that it is eaſier to abſtain from all, than to ſtop preciſely at the point where innocence ends. See what is the ground of reſolving upon a ſingle life. And we ſhould infinitely deceive ourſelves, if we regarded chaſtity as a thing indifferent before we made the reſolution. The dangers we are in, an holy fear, the care of an ineſtimable treaſure lodged in a brittle veſſel, and the deſire of pleaſing Chriſt by giving him an undivided heart, were, or ought to have been, our only motives for making ſuch a reſolution. It is becauſe we do not conceive this, that we are ſo little guarded againſt the tender connexions, and ſo feebly reſiſt that deſire of pleaſing; ſo often attach ourſelves to perſons whom we ought not to ſee, but in order to become more pure; that we nouriſh in our hearts a thouſand uſeleſs and frivolous deſires; ſuffer our comfort to depend on the moſt trifling things; and fall into the incomprehenſible folly of having renounced what is lawful, the love of a ſpouſe, and of children, to put filly, little, forbidden attachments in the place of theſe innocent and even holy ties.

3. Obſerve the difference between the rules which

which are merely of human authority and the laws of God. The former may on ſeveral occaſions be diſpenſed with; whereas the laws of God are indiſpenſable: nor can their obligation be weakened either by cuſtom, or by example, or authority. Neither can we excuſe ourſelves on account of ignorance, becauſe that ignorance itſelf is a ſin. Accordingly we may not on any pretence loſe time in trifling diſcourſe, love worthleſs things, ſuffer ourſelves to be betrayed into murmuring and impatience, or follow our pride, or ſelf-will in any thing. Theſe would be ſins, though we were not ſo peculiarly devoted to God: and our profeſſion of religion only adds a new degree of guilt to them.

* 4. It is then of great moment to diſtinguiſh between thoſe rules which ſeem purely arbitrary, and thoſe which all muſt impoſe upon themſelves, if they purpoſe to ſave their ſouls. Such are ſtated hours of private prayer, reading, and meditation; conſtant and ſerious employment; plain and modeſt apparel, and a carriage ſtill more plain and modeſt; a ſteady uniformity of behaviour; following the counſel of ſome guide who is taught of God; an habitual dread of ſoftneſs and pleaſure, and a love of penitence. Nothing of this is arbitrary. Piety partly conſiſts in theſe things, partly depends upon them. If you was in no religious ſociety, you would be equally obliged to theſe; but you would be deprived

prived of the valuable helps of rule, of inſtruction, and of example, which you now enjoy.

* 5. And even thoſe rules which appear quite arbitrary and indifferent, are uſually neceſſary in order to the keeping of others, as the huſk preſerves the corn, and as the letter preſerves the ſpirit. It ſeems indeed to men of the world, that theſe are little things: but pride and worldly wiſdom are ill judges of what is little or great in the eyes of God. There are abundance of things neceſſary in order to diſcipline, precious helps for humility and fervency of ſpirit, which the world deſpiſes, but which the children of God know the value of.

* 6. Above all things, we muſt labour to convince ourſelves throughly, that we can never fill up the character of a life conſecrated to the ſervice of God, without an univerſal renunciation of all things; that it avails nothing to ſhut all the other gates, if we leave one open for the devil; that we only make him rage the more, unleſs we reſiſt him more valiantly in every point: that the leaſt vice indulged brings back all the reſt: that the ſelf-love which leads us to except any thing, leads us afterwards to reſume all; that whatever takes up a part of our heart, neceſſarily wounds and weakens it: that the parting it, when we owe and have promiſed the whole, is no leſs than ſacrilege; that the death of Ananias ought to make all thoſe tremble, who keep back a part: that the command to Lot and his wife,

Not

Not to look back, is renewed by Chriſt in the goſpel; that it is eaſy, by our deſires, to turn back to the world; and that one cannot even thus return to it, without rendering ourſelves unworthy to enter into the promiſed land; that we cannot conceive the fury of the devil againſt thoſe who undertake to live an angelic life in a mortal body; we cannot conceive therefore how neceſſary it is to redouble our vigilance againſt his unwearied efforts, and to be as unwearied and as diligent as him; otherwiſe he muſt prevail.

*7. Let us be throughly perſuaded, that Chriſtianity implies a general oppoſition to all the falſe notions of the world, to its maxims and ſentiments; that it knows no other pattern than Jeſus Chriſt and him crucified; that his diſgraces and griefs are all its riches, and all its conſolations: that conſequently nothing is more oppoſite thereto than pride and the love of pleaſures, and that the only way for Chriſtians to become great, is to be ſincerely willing to be the leaſt of all; that is, the moſt unknown, the moſt deſpiſed, the moſt dependent, the leaſt accommodated, and yet the moſt patient and the moſt ſatisfied; not through an idea of our own virtue, which would be the height of pride, but from a conſciouſneſs of our own unworthineſs, and from a deep love of the truth, which makes us ſenſible of it.

8. Let us take care to preſerve all the fervor and all the exactneſs which we find in the community, to look upon ourſelves as charged with this

this depoſitum, and obliged to tranſmit it to others; never to give it the leaſt ſhock, either by our example or advice; to be infinitely afraid of the great guilt implied in weakening piety or regularity in any point; to tremble at the thought of the fatal conſequences that the leaſt relaxations draw after them, which are uſually without remedy, and which terribly ſwell the account of thoſe which open the door for them. It is often but a ſmall thing, in appearance: but all is precious and important; and a perſon devoted to God is to look upon nothing as little or indifferent.

9. Be convinced of the neceſſity of leading a ſerious life, and of loving none but ſerious employments: regard every thing which is but a frivolous ſpending of time, as an amuſement unworthy of you: fly every employment which conduces only to luxury or vanity: refuſe not that which is troubleſome and humbling: place your honour, not in being ſerved, but in ſerving others: labour uſefully, as far as ever your ſtrength will permit; have nothing of little, of weak, of childiſh, in your inclinations: have on the contrary, ſomething grand and manly in your ſentiments, raiſed above the weakneſs of your ſex‖, which naturally leads to amuſements and trifles.

* 10. Accuſtom yourſelf to do nothing without deſign, without reflection, without a lively ſentiment

‖ This was originally written for women.

ſentiment of piety: not to ſuffer any of your actions to be loſt; not to loſe the fruit of any of your prayers: Never to appear before God in public ſervice, without ſummoning all your faith; to eſteem nothing great but for the holy diſpoſitions with which it is performed: Never to ſeparate your actions or your ſufferings from thoſe of Jeſus Chriſt, from which they derive all their value: to count for nothing all, either virtue or wiſdom, which is not grounded on Jeſus Chriſt, which has more of ſhow than of truth, which ſwells ſelf-love, not the love of God: to diſtruſt all virtues which do not render you more humble, more detached from yourſelves, more ready to yield to all the world: To dread in that which is good, the vain ſatisfaction which is almoſt inſeparable, and which is the poiſon of it: To be truly humbled by your faults; to preſerve with great care, the deſire of future bliſs, the ſenſe of the mercies of God, the remembrance of your ſins and miſeries, and the ſpirit of compunction, which is the very ſoul of religion.

* 11. Guard early againſt the temptations and dangers which might one day weaken you. Few continue as they have begun; fewer advance in virtue. There are even in the moſt holy retreats, what are almoſt certain means of enfeebling the ſoul: and it is a great misfortune, either not to know them, or when one does know them, not to guard againſt them. It is impoſſible to ſet down here, every thing which may

ſlacken

ſlacken the ſoul. A thouſand imperceptible ways, a thouſand inſenſible declenſions, a thouſand ſlight loſſes, a thouſand ſecret ſnares, may occaſion this. Natural inconſtancy and fickleneſs, lukewarmneſs in prayer, union with perſons that are not fervent in ſpirit, attachment to any thing wrong, which God puniſhes, the ſlighting of little duties, of little faults, of the checks of an enlightened conſcience; the forgetting the reaſons and motives which induced us to chuſe the ſtate wherein we are; a ſecret diſguſt at our ſuperior: too quick a ſenſe of ſome ſlight or refuſal; too great liberty in examining the defects of our brethren; liſtening to murmurers; any ſecret unfaithfulneſs not acknowledged; any thing done with a doubting conſcience; any temptation on which we have not had the humility to aſk advice; any fear of raillery in doing our duty; any ſlight diſſipation; but above all any ſecret pride: for it is this ſin which almoſt always leads to the reſt. And one cannot too much recommend to them who would be all devoted to God, an humility proportioned to the graces they have need of, in order to advance in virtue and perſevere to the end.

12. Labour to extinguiſh in yourſelf, to the very root, the deſire to pleaſe, which ſinks even to the marrow, and which is the moſt invincible obſtacle to the pure love of God. This driven out on one ſide, returns on another. It lives equally on vice and on virtue: it does not for-

get the body, but to avail itſelf more of the qualities of the mind : it is humble and yet fierce : it is full of ſelf-will, and affects to will nothing : it often deceives itſelf, and is the ſource of a thouſand errors and ſeductions.—Happy he who is aware of ſuch an enemy, who combats it ſincerely, yet who has no hopes of conquering it otherwiſe than by the almighty grace of Jeſus Chriſt. All the imperfections of religious ſocieties, all their irregularities, flow from this poiſoned fountain. Where diſcipline is wanting, it produces groſs evils. It produces evils no leſs dangerous, though ſpiritual, wherever true piety is not ſufficiently known, and where the depth of human miſery is covered, not healed, by ſuperficial remedies.

* 13. As perſons uſually know only the outſide of chaſtity, and are little informed of its inward ground and its extent, it is of importance to conſider, that this virtue reſides chiefly in the heart; that it extinguiſhes all deſire to have a place in the heart of another ; that it is an enemy to pleaſure, to all that gratifies the ſenſes, to all ſuperfluity, to all that ſatisfies curioſity or ſoftneſs, to all that weakens the ſoul and makes it bend earthward, to all that wounds the moſt ſevere modeſty, to all that diſturbs the peace and tranquillity neceſſary for prayer, to all that is capable of creating or recalling dangerous images ; in fine, to all that ſtrengthens the chains which attach the ſoul to the body, and the inclination which

which it is ſo hard to lay aſide, of ſeeking our repoſe in ſenſible things.

* 14. In order to be agreeable in a family, we ought not to ſuffer in ourſelves any defect which we can correct. We ſhould be neat in our cloaths, in our chamber, in all that we do either for ourſelves or others. Our gait, our way of ſpeaking, our whole behaviour, ſhould be reformed with care. There may be much of ſimplicity therein, and yet much of dignity. We ſhould not give ourſelves leave to laugh, to ſpeak, to admire any thing, in a flat and diſguſting manner. We ſhould carefully avoid every thing that is coarſe, clowniſh, or indecent, and every way of expreſſing joy or friendſhip which is not quite well-bred and modeſt. Shun betimes little habits which give pain to others, and which age and negligence may increaſe. Accuſtom yourſelf to reflect upon every thing which might incommode another; to avoid with care, and not to ſlide into it either through hurry or forgetfulneſs. On the other ſide, we ought to bear with ſweetneſs whatever incommodes us in another; to exact nothing; to excuſe every thing, and to be patient ourſelves and ſtudious for the good of the family, purely from a motive of Chriſtian love; regarding as mere worldly politeneſs whatever is done with a lower view, or from purely human motives.

* 15. The chief diſpoſitions of mind, which are neceſſary in every member of a Chriſtian fa-

mily, are goodneſs, ſweetneſs, patience, the deſire of obliging, the fear of grieving or hurting any one, a care to preſerve love in himſelf and others; a pain to ſee any breach therein: humanity toward the weak either in mind or in body; a joy in taking the burdens of others upon ourſelves; a love of the religious exerciſes which are performed in common; an avoiding all needleſs ſingularity: an unſpeakable averſion to complaints and murmurs; a ſincere, reſpectful and tender union, firſt with our ſuperior, and afterwards with all our brethren. We cannot but beſtow different degrees of love and eſteem upon theſe, according to their different gifts and graces. But we ſhould be very wary, as to the public marks whereby we ſhew our inward preference of ſome to others.

Directions to preſerve fervency of ſpirit.

* 1. IF we would preſerve our fervour unabated, we muſt particularly attend to thoſe things which have at all times led to wearineſs and weakneſs of ſpirit, and to thoſe which tend to inſpire zeal and fervor, and to rekindle languid deſires. We ſhould regard the former as certain miſchiefs, whatever pretences may be made to excuſe them, and the latter as invaluable helps, however

ever little or trifling they may appear to falſe wiſdom.

* 2. Frequently reflect on the inſenſible decays by which our piety is weakened. Dread the conſequences of the leaſt relaxations, which at the beginning appear ſo far removed from the point to which they lead. Be aſſured, that all faults which are neglected are puniſhed, the little ones by great, the inward by outward, lukewarmneſs by inſenſibility. Be always faithful to your conſcience, to the firſt cry of charity, to that clear deciſion which you hear in your heart upon every duty. Do not confound with your reaſon this ſupreme rule of reaſon. Reverence it as the voice of God. Do not deliberate on the obedience you owe to it. Give no entrance to the enemy, by reaſoning upon any command or prohibition of the Holy Spirit. By reſiſting the beginning of temptations, you eaſily conquer them, whereas after the firſt moment, you are almoſt diſarmed and vanquiſhed.

3. Love prayer, and do all that in you lies, that it may be continual. We receive nothing from God but by this; it is the hand that knocks and that receives. The gifts of God do not come to us without this: when this languiſhes all is languid: and it is always by lukewarmneſs in prayer, that we fall into that general lukewarmneſs which is without remedy.

4. Prize the holy and happy liberty of your

ſtate : † the freedom from every other duty, but that of loving and ſerving Chriſt ; the exemption from the pain of the firſt woman, though you have had a part in her ſin. Be thankful to God, that he has brought you to an aſylum, of which your weakneſs had ſo great need : where the eyes of a whole community enlighten and obſerve you; where you are animated by example : and where the infirmities of others exerciſe your patience and feed your charity. Beware you be not like the Iſraelites of old, who *thought ſcorn of the pleaſant land*; and do not give way to the leaſt deſire of turning back into Egypt.

5. Check every thought which tends to this, under what pretext ſoever it comes. It is a dangerous temptation, to dwell on ſome rules which we diſlike, and would have taken away ; on certain defects which are common in ſocieties, which lead inſenſibly to repent of being joined therein ; on the weakneſs, the ignorance, the want of underſtanding or of education in ſuch and ſuch, who therefore cannot be of uſe to us ; on a diſcipline which ſometimes appears uſeleſs, embarraſſing, contrary to the liberty of the Spirit of God : on ſomething either uneven or imprudent in the conduct of our ſuperiors : in a word, on any thing which abates the love of our ſtate, and tends to extinguiſh our thankfulneſs for it. All theſe thoughts ſhould be repreſt, the moment

† That of a ſingle life. This tract too was originally directed to ſingle women, living in one community.

moment they appear. If we give them an hearing we are fallen: and if the heart is not exactly closed against them, they surprize and poison it.

* 6. Make it a point of duty, to do nothing out of humour, that is, without any reason but inclination. Be faithful in the use of every means, independently on relish or disrelish. When you are heavy, look for the return of grace and unction: when you have most fervour, prepare for temptation. Look on these inward vicissitudes as you do on those of bodily health. Do not neglect them; and yet beware of being discouraged thereby. Only redouble your diligence and your care in proportion to the length and violence of your trials. And from the moment that light appears again, be so humble and so thankful that you may keep it.

* 7. The esteem, confidence, and friendship of others serve only to weaken you, if they lessen that compunction and contempt of yourself which is the source of true strength. Unless love or necessity require it, be not forward to talk of those things which you know the best. Esteem simplicity and purity of heart more than the finest understanding. Do not cherish the desire of either having or shewing this. Never shew in your conversation an air of capacity and sufficiency. Cure the prejudices of persons less enlightened than you, by a modest, calm, loving behaviour, and draw no other advantage from

being more knowing, than that of being more humble.

* 8. Be ſweet, even, courteous, from a motive of faith and love, not from a deſire to pleaſe. The more capable virtues of this kind are of attracting eſteem and friendſhip, the more vigilance and jealouſy over ourſelves is needful, that they may be pure and holy. For it is eaſy to ſeduce the heart of others, even though we are clear ourſelves. And it is a great affliction to one who loves God, to be the occaſion of another's loving him leſs, or in a leſs noble and leſs perfect manner.

* 9. Regard then thoſe advantages which draw love and eſteem, only as ſnares and ſources of temptation, without that extraordinary grace which is ſeldom given, becauſe men are ſeldom humble enough to obtain it. Be abaſed before God for whatever diſtinguiſhes you in the ſight of men; as it expoſes you to pride, the moſt ſhameful of all vices in a poor, ſinful wretch. Eſteem only that which God eſteems; praiſe only that which he praiſes. Make little account of all the ſhining virtues which are found even in reprobates. Regard piety and humility as the only ones which diſtinguiſh the children of God from the children of wrath.

* 10. Preſerve with the utmoſt care the ſpirit of piety, recollection, watchfulneſs, and compunction. Do nothing in haſte and with diſſipation. Speak nothing but what is neceſſary. Never

Never ſpeak without watching over your words and the motive which leads you to ſpeak. Talk not even on uſeful ſubjects but with a ſingle eye; otherwiſe you may loſe the treaſure which is in your heart by ſhewing it from a wrong motive.

* 11. Let none of your actions, not even the ſmalleſt be loſt. Do them all from views which ſpring from faith. Accordingly, know why you do them. Do not walk by chance, without ſeeing your mark or without aiming at it. Deſpiſe nothing, becauſe every action may become of great price. Make all noble, all grand, all divine. Nothing is little when one loves much, and nothing is great when one loves but little.

* 12. When you are doing a thing, never depend on doing it better another time; but at this time give it all poſſible attention. When you are doing one thing, do not think on another that is to follow it. Always limit yourſelf to the preſent moment, and diſtruſt projects which cauſe you to ſlight the preſent work, by promiſing wonders in time to come.

13. Eſteem no virtues, if they do not ſpring from the Spirit of Chriſt; if they are not an effect of his grace; if they do not terminate in him. Reaſon and wiſdom ſeparate from faith are mere folly; and pride under the diſguiſe of virtue is vice ſtill. While we abide in the heart of Chriſt we are alive; if we are out of this divine fountain of all good, out of this vine, we

can bear no fruit, or none which deſerves any thing but death.

* 14. Do not wait till the evening before you examine all your actions and all your motives. Keep one part of your ſoul continually attentive on what the other does. Let not your whole ſoul be taken up with any thing, except prayer, which is then moſt pure when one leaſt reflects upon it. Never loſe ſerenity of mind and peace of heart; becauſe when your ſoul is ruffled you no longer know what you do, whither you go, nor where your danger lies. Stop the very moment you begin to be no longer your own maſter. That moment fly to prayer, and continue therein till peace returns to your ſoul.

15. Do not love your faults, but love the profitable humiliation which follows them. Let none of them paſs lightly over; but do not ſtrive to correct them out of pride. Be more afraid of the glare of virtue, and the admiration it draws, than of your greateſt infirmities: for the greateſt of ſins is pride of heart and a vain ſatisfaction in your own righteouſneſs, of which thoſe outward imperfections may be the remedy. When you fall into any of them, you ought immediately to think of God, and not of men; quietly to ſtay yourſelf on him, and not to ſink ſtill lower by being diſheartened, or by evil ſhame.

* 16. Never be under ſo much apprehenſion as when you do any good, when you ſpeak with wiſdom

wiſdom and reaſon; becauſe you are then on the brink of that moſt ſlippery and dangerous precipice, vanity. After having felt more fervor and enlargement of heart in any ordinance, or having ſuffered any thing with more patience and ſweetneſs than uſual, labour to be more humble; for the devil is watching to ſteal away the fruit as ſoon as it appears: and it is juſt in God to ſuffer it ſo to be, if you are robbing him of his glory. Always receive commendations and marks of eſteem which a ſecret reluctance, for fear leſt God ſhould blaſt theſe vain applauſes with an hidden curſe. On the contrary, eſteem yourſelf happy in being neglected, deſpiſed, yea, reproached, how ſeverely ſoever; becauſe God generally ſhews himſelf moſt preſent and moſt gracious at thoſe precious moments.

LONDON, *Feb.* 26, 1768.

THOUGHTS ON A SINGLE LIFE.

1. THE *forbidding to marry*, as it is well known the church of Rome does, and has done for ſeveral ages (in which *marriage* is abſolutely *forbidden*, not only to all religious orders, but to the whole body of the clergy) is numbered, by the great apoſtle, among the *doctrines of devils*. And among the ſame we need not ſcruple to number, the *deſpiſing*, or *condemning marriage:* as do many of thoſe in the Romiſh church, who are uſually termed *myſtic* writers. One of theſe does not ſcruple to affirm: "Marriage is only *licenſed fornication*." But the Holy Ghoſt ſays, *Marriage is honourable in all, and the bed undefiled*. Nor can it be doubted but perſons may be as holy in a married, as in a ſingle ſtate.

II. In

II. In the latter clauſe of the ſentence, the apoſtle ſeems to guard againſt a miſtake, into which ſome ſincere Chriſtians have fallen; particularly, when they have juſt found ſuch a liberty of ſpirit, as they had not before experienced. They imagine a *defilement* where there is none, *and fear where no fear is.* And it is poſſibly this very fear of ſin, may betray them into ſin. For it may induce married perſons to *defraud each other*, forgetting the expreſs determination of the apoſtle, *The wife hath not power of her own body, but the huſband; and the huſband hath not power of his own body, but the wife*, 1 Cor. vii. 4.

III. And yet we muſt not forget what the apoſtle ſubjoins in the following verſes. *I ſay to the unmarried and widows: it is good for them, if they abide even as I*, ver. 8. *Art thou bound unto a wife? Seek not to be looſed: art thou looſed from a wife? Seek not a wife. But if thou marry, thou haſt not ſinned.—Nevertheleſs ſuch ſhall have trouble in the fleſh*, ver. 27, 28. *I would have you without carefulneſs. He that is unmarried careth for the things of the Lord, how he may pleaſe the Lord! But he that is married careth for the things of the world, how he may pleaſe his wife.—The unmarried woman careth for the things of the Lord, that ſhe may be holy both in body and ſpirit: but ſhe that is married careth for the things of the world, how ſhe may pleaſe her huſband. And this I ſpeak for*

for your own profit, that you may attend upon the Lord without diſtraction, ver. 32, 35.

IV. But though *it is good for a man not to touch a woman*, (ver. 1.) yet this is not an univerſal rule. *I would*, indeed, ſays the apoſtle, *that all men were as myſelf*, ver. 7. But that cannot be. For *every man hath his proper gift of God, one after this manner, another after that. If* then *they cannot contain, let them marry; for it is better to marry than to burn*, ver. 9. *To avoid fornication, let every man have his own wife, and let every woman have her own huſband.* Exactly agreeable to this are the words of our Lord. When the apoſtles ſaid, *If the caſe be ſo, it is good not to marry, he ſaid unto them, All men cannot receive this ſaying, but they to whom it is given. For there are ſome eunuchs, who where ſo born from their mother's womb; there are ſome, who were made eunuchs by men; and there are eunuchs who have made themſelves eunuchs, for the kingdom of heaven's ſake. He that is able to receive it, let him receive it.* Matt. xix. 11, 12.

V. But who is *able to receive this ſaying?* To abſtain from marriage, and yet not *burn?* It behoves every one here to judge for himſelf; none is called to judge for another. In general, I believe, every man is *able to receive it*, when he is firſt juſtified. I believe every one then receives this gift: but with moſt it does not continue long. Thus much is clear: it is a plain matter of fact, which no man can deny. It is not ſo

clear,

clear, whether God withdraws it of his own good pleasure, or for any fault of ours. I incline to think, it is not withdrawn, without some fault on our part. But be that as it may, I have now only to do, with those who are still *able to receive this saying*.

VI. To this happy few I say, 1. Know the advantages you enjoy, many of which are pointed out by the apostle himself. You may be *without carefulness*. You are under no necessity of *caring for the things of the world*. You have only to *care for the things of the Lord, how you may please the Lord*. One care alone lies upon you, how you *may be holy both in body and spirit*.

You may *attend upon the Lord without distraction. While others, like Martha, are cumbered with much serving, and drawn* hither and thither by *many things*, you may remain centred in God, sitting, like *Mary*, at the master's feet and listening to every word of his mouth.

You enjoy a blessed liberty from the *trouble in the flesh*, which must more or less attend a married state, from a thousand nameless domestic trials which are found sooner or later in every family. You are exempt from numberless occasions of *sorrow* and *anxiety*, with which heads of families are intangled: especially those who have sickly, or weak, or unhappy, or disobedient children. If your servants are wicked, you may put them away, and your relation to them ceases.

ceaſes. But what could you do with a wicked ſon or daughter? How could you diſſolve that relation?

Above all, you are at liberty from the greateſt of all intanglements, the loving *one* creature *above all others*. It is *poſſible*, to do this without ſin, without any impeachment of our love to God. But how inconceivably *difficult?* To give God our *whole heart*, while a creature has *ſo large* a ſhare of it? How much more eaſily may we do this, when the heart is tenderly indeed, but equally attached to more than one? Or at leaſt, without any great inequality? What angelic wiſdom does it require, to give *enough* of our affection, and not *too much*, to ſo near a relation?

And how much eaſier is it (juſt to touch on one point more) wholly to conquer our *natural deſires*, than to gratify them exactly *ſo far*, as Chriſtian temperance allows? Juſt ſo far as every pleaſure of ſenſe prepares us for taking pleaſure in God.

VII. You have *leiſure*, to improve yourſelf, in every kind, to wait upon God in public and private, and to do good to your neighbour in various ways, as Chriſtian prudence ſhall ſuggeſt. Whereas thoſe who are married are neceſſarily taken up with the things of the world. You may give *all* your *time* to God without interruption, and need aſk leave of none but yourſelf ſo to do. You may employ every hour in what you

you judge to be the moſt excellent way. But if you was married, you may aſk leave of your companion: otherwiſe what complaints or diſguſt would follow? And how hard is it even to know (how much more, to act ſuitably to that knowledge) how far you ought to give way, for peace ſake, and where to ſtop? What wiſdom is requiſite, in order to know, how far you can recede from what is moſt excellent, particularly with regard to converſation that is *not to the uſe of edifying*, in order to pleaſe your good-natured or ill-natured partner, without diſpleaſing God?

VIII. You may give *all* your *worldly ſubſtance* to God. Nothing need hinder. You have no increaſing family, you have no wife or children to provide for, which might occaſion a thouſand doubts (without any extraordinary meaſure of divine light) whether you had done either too much or too little for them. You may *make yourſelf friends of* all *the mammon of unrighteouſneſs* which God intruſts you with: having none that has any right to complain, or to charge you with unkindneſs for ſo doing. You may lay out all your talents of every kind, entirely for the glory of God: as you have none elſe to pleaſe, none to regard, but him *that lived and died for you.*

IX. I ſay, ſecondly, *Prize* the advantages you enjoy: know the value of them. Eſteem them as highly while you have them, as others do after they have loſt them. Pray conſtantly and fervently

vently for this very thing, that God would teach you to fet a due value upon them. And let it be matter of daily thankſgiving to God, that he has made you a partaker of theſe benefits. Indeed the more full and explicit you are herein, the more ſenſible you will be of the cauſe you have to be thankful: the more lively conviction you will have, of the greatneſs of the bleſſing.

X. If you know and duly prize the advantages you enjoy, then 3. be careful to keep them. But this (as eaſy as it may ſeem) it is impoſſible you ſhould do by your own ſtrength: ſo various, ſo frequent and ſo ſtrong are the temptations which you will meet with to caſt them away. Not only the children of the world, but the children of God will undoubtedly tempt you thereto: and that partly by the moſt plauſible reaſons, partly by the moſt artful perſuaſions. Mean time the old deceiver will not be wanting to give an edge to all thoſe reaſons, and perſuaſions, and to recall the temptation again and again, and preſs it cloſe upon you heart. You have need therefore to uſe every help. And the firſt of theſe is earneſt prayer. Let no day paſs without this, without praying for this very thing, that God would work what with men is impoſſible: that he would vouchſafe to preſerve his own gift, and that you may not ſuffer any loſs this day, either by the ſubtlety or power of devils or men, or the deceitfulneſs of your own heart.

XI. A ſecond help may be, the converſing frequently

frequently and freely with thoſe of your own ſex, who are like-minded. It may be of infinite ſervice, to diſcloſe to theſe the very ſecrets of your hearts: eſpecially the weakneſſes ſpringing from your natural conſtitution, or education, or long contracted habit, and the temptations which from time to time moſt eaſily beſet you. Adviſe with them on every circumſtance that occurs; open your heart without reſerve. By this means a thouſand devices of Satan will be brought to nought. Innumerable ſnares will be prevented; or you will paſs through them without being hurt. Yea, and if at ſome time you ſhould have ſuffered a little, the wound will ſpeedily be healed.

XII. I ſay, *Of your own ſex:* for in the third place, it will be highly expedient, to avoid all needleſs converſation, much more all intimacy with thoſe of the other ſex; ſo expedient, that unleſs you obſerve this, you will ſurely caſt away the gift of God. Say not, "But they have "much grace and much underſtanding." So much the greater is the danger. There would be leſs fear of your receiving hurt from them, if they had leſs grace or leſs underſtanding. And whenever any of theſe are thrown in your way *make a covenant with your eyes*, your ears, your hands, that you do not indulge yourſelf in any that are called *innocent freedoms*. Above all, *Keep your heart with all diligence*. Check the firſt riſings of deſire. Watch againſt every ſally of imagination, particularly if it be pleaſing.

If

If it is darted in whether you will or no, yea let no *vain thought lodge within you.* Cry out, "My "God and my all, I am thine, thine alone! I "*will* be thine for ever! O save me from setting "up an idol in my heart! Save me from taking "any step toward it! Still bring my *every thought* "*into captivity, to the obedience of Christ.*"

XIII. "But how shall I attain to, or how preserve this strength and firmness of spirit?" In order to this, I advise you, fourthly (need I say, to avoid the sin of *Onan:* seeing Satan will not cast out Satan? Or rather) Avoid with the utmost care, all *softness* and *effeminacy:* remembering the express denunciation of an inspired writer, οἱ μαλακοὶ, the *soft* or *effeminate*, whether poor, or rich (the apostle does not make any difference, upon that account) *shall not inherit the kingdom of God.* Avoid all delicacy, first in spirit, then in apparel, food, lodging, and a thousand nameless things: and this the more speedily and the more resolutely, if you have been long accustomed thereto. Avoid all needless *self-indulgence*, as well as *delicacy* and *softness.* All these tend to breed, or cherish those appetites and passions, which you have renounced for Christ's sake. They either create or increase those desires, which *for the kingdom of heaven's sake* you are determined not to gratify. Avoid all *sloth, inactivity, indolence.* Sleep no more than nature requires. Be never idle. And use as much bodily exercise, as your strength will

will allow. I dare not add Monſieur Paſcal's rule, avoid *all pleaſure*. It is not poſſible to avoid all pleaſure even of ſenſe, without deſtroying the body. Neither doth God require it at our hands. It is not his will concerning us. On the contrary he *giveth us all things to enjoy*; ſo we enjoy them to his glory. But I ſay, avoid all *that* pleaſure, which any way hinders you from enjoying him: yea, all ſuch pleaſure as does not prepare you for taking pleaſure in God. Add to this *conſtant* and *continued* courſe of *univerſal* ſelf-denial, the *taking up your croſs daily*, the *enduring hardſhip as a good ſoldier of Jeſus Chriſt*. Remember *the kingdom of heaven ſuffers violence, and the violent take it by force*. This is the way: walk therein: think not of a ſmoother path. Add to your other exerciſes conſtant and prudent *faſting*, and the Lord will uphold you with his hand.

XIV. I adviſe you laſtly, if you deſire to keep them, uſe all the advantages you enjoy. Indeed without this, it is utterly impoſſible to keep them; for the mouth of the Lord hath ſpoken (the word which cannot be broken, which muſt be fulfilled, with regard to all the good gifts of God) *To him that hath*, uſes what he hath, *ſhall be given: and he ſhall have more abundantly: but from him that hath not*, uſes it not, *ſhall be taken even that which he hath*. Would you therefore retain what you now have, what God hath already given? If ſo, *giving all diligence*, uſe it to the uttermoſt. *Stand faſt* in every inſtance

of

of the *liberty wherewith Christ hath made you free.* Be not *intangled* again in the *cares of this life, but cast all your care on him that careth for you. Be careful for nothing, but in every thing make your requests known unto God with thanksgiving.*

See that you *wait upon the Lord without distraction:* let nothing move you from your center. *One thing is needful*; to see, love, follow Christ, in every thought, word and work.

Flee the *sorrow of this world:* it *worketh death.* Let not your heart be *troubled.* In all circumstances, let your *soul magnify the Lord*, and your *spirit rejoice in God your Saviour.* Preserve a constant serenity of mind, an even chearfulness of spirit.

Keep at the utmost distance from *foolish desires*, from desiring any happiness but in God. Still let *all* your *desire be to him, and to the remembrance of his name.*

Make full use of all the *leisure* you have: never be unemployed: *never triflingly employed:* let every hour turn to some good account. Let not a scrap of *time* be squandered away: *Gather up the fragments, that nothing be lost.* Give *all* your time to God: lay out *the whole*, as you judge will be most to his glory. In particular, see that you waste *no part* of it in unprofitable conversation: but let all your discourse *be seasoned with salt, and meet to minister grace to the hearers.*

Give *all* your *money* to God. You have no pre-

tence

tence for *laying up treasure upon earth.* While you " gain all you can," and " save all you can," " give all you can," that is all you have.

Lay out *all your talents* of every kind, in doing all good to all men; knowing that *every man shall receive his own reward, according to his own labour.*

XV. Upon the whole, without disputing, whether the *married or single life* be the more *perfect state* (an idle dispute; since perfection does not consist in any *outward state* whatever, but in an *absolute devotion* of *all* our heart and *all* our life to God): we may safely say, blessed are *they who have made themselves eunuchs, for the kingdom of heaven's sake:* who abstain from things lawful in themselves, in order to be more devoted to God. Let these never forget those remarkable words†, *Peter said, Lo, we have left all and followed thee. And Jesus answered and said, Verily I say unto you* (a preface denoting both the certainty and importance of what is spoken) *There is no man that hath left* (either by giving them up, or by not accepting them) *house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's; but he shall receive an hundred fold—now, in this time; and, in the world to come, eternal life.*

† Mark x. 28, 30.

A LETTER TO A FRIEND, CONCERNING TEA.

Newington, Dec. 10, 1748.

DEAR SIR,

1. I Have read your letter with attention, and much approve of the ſpirit with which it is wrote. You ſpeak in love. I deſire to do ſo too; and then no harm can be done on either ſide. You appear not to be wedded to your own opinion, but open to further conviction. I would

would willingly be of the ſame temper; not obſtinately attached to either ſide of the queſtion. I am clearly ſatisfied of the neceſſity of this; a willingneſs to ſee what as yet I ſee not. For I know, an unwillingneſs to be convinced, would utterly blind either you or me: and that if we are *reſolved* to retain our preſent opinion, reaſon and argument ſignify nothing.

2. I ſhall not therefore think it is time or pains miſemployed, to give the whole cauſe a ſecond hearing: to recite the occaſion of every ſtep I have taken, and the motives inducing me ſo to do: and then to conſider, whatſoever either you or others have urged, on the contrary ſide of the queſtion.

3. Twenty-nine years ſince, when I had ſpent a few months at Oxford, having as I apprehended, an exceeding good conſtitution, and being otherwiſe in health, I was a little ſurprized at ſome ſymptoms of a paralytic diſorder. I could not imagine what ſhould occaſion the ſhaking of my hand; till I obſerved it was always worſt after breakfaſt, and that if I intermitted drinking tea for two or three days, it did not ſhake at all. Upon enquiry, I found tea had the ſame effect upon others alſo of my acquaintance; and therefore ſaw, that this was one of its natural effects (as ſeveral phyſicians have often remarked) eſpecially, when it is largely and frequently drank; and moſt of all on perſons of weak nerves. Upon this I leſſened the quantity, drank

it weaker, and added more milk and ſugar. But ſtill for above ſix and twenty years, I was more or leſs ſubject to the ſame diſorder.

4. July was two years, I began to obſerve, that abundance of the people in London, with whom I converſed, laboured under the ſame, and many other paralytic diſorders, and that in a much higher degree; inſomuch that ſome of their nerves were quite unſtrung; their bodily ſtrength quite decayed, and they could not go through their daily labour. I enquired, "Are you not an hard drinker?" And was anſwered, by one and another, and another, "No, indeed Sir, not I; I drink ſcarce any thing but a little tea, morning and night." I immediately remembered my own caſe; and after weighing the matter throughly, eaſily gathered from many concurring circumſtances, that it was the ſame caſe with them.

5. I conſidered, "What an advantage would "it be to theſe poor enfeebled people, if they "would leave off what ſo manifeſtly impairs "their health, and thereby hurts their buſineſs "alſo? Is there nothing equally cheap which "they could uſe? Yes, ſurely: and cheaper too. "If they uſed Engliſh herbs in its ſtead, (which "would coſt either nothing, or what is next to "nothing) with the ſame bread, butter, and milk, "they would ſave juſt the price of the tea." "And hereby they might not only leſſen their "pain, but in ſome degree their poverty too. For "they

" they would be able to work (as well as to ſave)
" conſiderably more than they can do now.
" And by this means, if they are in debt, they
" might be more juſt, paying away what they
" either earned or ſaved. If they are not in
" debt, they might be more merciful, giving it
" away to them that want."

6. I conſidered farther, " What an advantage
" might this be, particularly in ſuch a body of
" men as thoſe are, who are united together in
" theſe ſocieties? Who are both ſo numerous
" and ſo poor? How much might be ſaved in ſo
" numerous a body, even in this ſingle article of
" expence? And how greatly is all that can poſſi-
" bly be ſaved, in every article, wanted daily, by
" thoſe who have not even food convenient for
" them?"

7. I ſoon perceived, that this latter conſidera-
tion was of a more general nature than the for-
mer: and that it affected many of thoſe, whom
the other did not ſo immediately concern: ſeeing
it was as needful for *all* to ſave needleſs expences,
as for ſome, to regain the health they had im-
paired. Eſpecially, conſidered as members of a
ſociety, the wants of which they could not be
unapprized of. They knew, of thoſe to whom
they were ſo peculiarly united, ſome had not
food to ſuſtain nature: ſome were deſtitute of
even neceſſary cloathing: ſome had not where
to lay their head. They knew, or might know,
that the little contributions made weekly, did in

no wife fuffice to remove thefe wants, being barely fufficient to relieve the ſick: and even that in ſo ſcanty a manner, that I know not, if ſome of them have not, with their allowance, pined away, and at length died for want. If you and I have not ſaved all we could to relieve theſe, how ſhall we face them at the throne of God?

8. I reflected, "If one only would ſave all "that he could, in this ſingle inſtance, he might "ſurely feed or cloath one of his brethren, and, "perhaps, ſave one life. What then might be "done, if ten thouſand, or one thouſand, or only "five hundred would do it?" Yea, if half that number ſhould ſay, "I will compute this day "what I have expended in tea, weekly or yearly. "I will immediately enter on cheaper food. "And whatever is ſaved hereby, I will put into "that poor box weekly, to feed the hungry, and "to cloath the naked." I am miſtaken, if any among us need want, either food or raiment from that hour.

9. I thought farther, "It is ſaid, nay, many "tell me to my face, I can perſuade this people "to any thing. I will make a fair trial. If I "cannot perſuade them, there may be ſome good "effect. All who do not wilfully ſhut their eyes "will ſee, that I have no ſuch influence as they "ſuppoſed. If I can perſuade any number; "many who are now weak or ſick, will be re-"ſtored to health and ſtrength. Many will pay "thoſe

" thoſe debts, which others, perhaps equally " poor, can but ill afford to loſe. Many will " be leſs ſtraitened in their own families. Many " by helping their neighbour, will lay up for " themſelves treaſures in heaven."

10. Immediately it ſtruck into my mind, " But " example muſt go before precept. Therefore I " muſt not plead an exemption for myſelf, from " a daily practice of twenty-ſeven years. I muſt " begin." I did ſo. I left it off myſelf in Auguſt, 1746. And I have now had ſufficient time to try the effects, which have fully anſwered my expectation: my paralytic complaints are all gone: my hand is ſteady as it was at fifteen: although I muſt expect that, or other weakneſſes, ſoon; as I decline into the vale of years. And ſo conſiderable a difference do I find in my expence, that I can make it appear, from the accounts now in being, in only thoſe four families at London, Briſtol, Kingſwood, and Newcaſtle, I ſave upwards of fifty pounds a year.

11. The firſt to whom I explained theſe things at large, and whom I adviſed to ſet the ſame example to their brethren, were, a few of thoſe, who rejoice to aſſiſt my brother and me, as our ſons in the goſpel. A week after I propoſed it to about forty of thoſe whom I believed to be ſtrong in faith: and the next morning to about ſixty more, intreating them all to ſpeak their minds freely. They did ſo: and in the end, ſaw the good which might inſue; yielded to the force

of ſcripture and reaſon: and reſolved all (but two or three) by the grace of God, to make the trial without delay.

12. In a ſhort time, I propoſed it, but with all the tenderneſs I could, firſt, to the body of thoſe who are ſuppoſed to have living faith, and after ſtaying a few days, (that I might judge the better how to ſpeak) to the whole ſociety. It ſoon appeared (as I doubted not but it would) how far theſe were from *calling me Rabbi*; from implicitly ſubmitting to my judgment, or implicitly following my example. Objections roſe in abundance from all ſides. Theſe I now proceed to conſider: whether they are advanced by you, or by others, and whether pointed at the premiſſes, or directly at the concluſion.

13. I. Some objected, "Tea is not unwholeſome at all; not in any kind prejudicial to health."

To theſe I reply, firſt, You ſhould not be ſo ſure of this. Even that caſual circumſtance, related in Dr. Short's hiſtory of it, might incline you to doubt, viz. that "while the Chineſe dry the leaves, and turn it with their hands upon the tin-plates, the moiſture of them is ſo extremely corroſive, that it eats into the fleſh, if not wiped off immediately." It is not probable then, that what remains in the leaves is quite friendly to the human body.

Secondly, Many eminent phyſicians have declared

clared their judgment, that it is prejudicial in ſeveral reſpects: that it gives riſe to numberleſs diſorders, particularly thoſe of the nervous kind: and that, if frequently uſed by thoſe of weak nerves, it is no other than a ſlow poiſon.

Thirdly, If all phyſicians were ſilent in the caſe, yet plain fact is againſt you. And this ſpeaks loud enough. It *was* prejudicial to *my* health: it *is* ſo to many at this day.

14. "But it is not ſo to *me*," ſays the objector, "why then ſhould I leave it off?"

I anſwer, firſt, to give an example to thoſe to whom it is undeniably prejudicial.

Secondly, That you may have the more wherewith to give bread to the hungry, and raiment to the naked.

15. "But I cannot leave it off; for it helps "my health. Nothing elſe will agree with "me."

I anſwer, firſt, will *nothing* elſe agree with *you?* I know not how to believe that. I ſuppoſe your body is much of the ſame kind with that of your great grandmother. And do you think nothing elſe agreed with her? Or with any of her progenitors? What poor, puling, ſickly things, muſt all the Engliſh then have been, till within theſe hundred years! But you know they were not ſo. Other things agreed with them. And why not with you?

Secondly, If in fact nothing elſe will, if tea has already weakened your ſtomach, and im-

paired your digeſtion to ſuch a degree, it *has* hurt *you* more than you are aware; it has prejudiced *your* health extremely. *You* have need to abhor it as deadly poiſon, and to renounce it from this very hour.

So ſays a drinker of drams, "Nothing elſe "will agree with me. Nothing elſe will raiſe "my ſpirits. I can digeſt nothing without." Indeed! Is it ſo? Then touch no more, if you love your life.

Thirdly, Suppoſe nothing elſe agrees with you at firſt; yet in a while many things will. When I firſt left off tea, I was half aſleep all day long: my head ached from morning to night. I could not remember a queſtion aſked, even till I could return an anſwer. But in a week's time all theſe inconveniences were gone, and have never returned ſince.

Fourthly, I have not found one ſingle exception yet: not one perſon in all England, with whom after ſufficient trial made, *nothing elſe* would agree.

It is therefore well worth while for *you* to try again; if you have any true regard for your own health, or any compaſſion for thoſe who are periſhing all around you, for want of the common neceſſaries of life.

16. If you are ſincere in this plea; if you do not *talk* of your health, while the real objection is your inclination, make a fair trial thus, 1. Take half a pint of milk every morning, with a little

little bread, not boiled, but warmed only; (a man in tolerable health might double the quantity.) 2. If this is too heavy, add as much water, and boil it together with a ſpoonful of oatmeal. 3. If this agrees not, try half a pint, or a little more of water-gruel, neither thick nor thin; not ſweetened, (for that may be apt to make him ſick) but with a very little butter, ſalt, and bread. 4. If this diſagrees, try ſage, green balm, mint, or penny-royal tea, infuſing only ſo much of the herb as juſt to change the colour of the water. 5. Try two or three of theſe mixed, in various proportions. 6. Try ten or twelve other Engliſh herbs. 7. Try *ſaltron*, a mixture of herbs to be had at many grocers, far healthier as well as cheaper than tea. 8. Try cocoa. If after having tried each of theſe, for a week or ten days, you find none of them will agree with your conſtitution, then uſe (weak green) tea again: but at the ſame time know, that your having uſed it ſo long, has brought you near the chambers of death.

17. II. "I do not know, ſays another, but "tea may hurt me. But there is nothing ſaved "by leaving it off: for I am ſure other things "coſt full as much." I pray, what other things? Sack and ſugar coſts more; and ſo do ragouts, or pheaſants, or ortolans. But what is this to the point? We do not ſay, *all* things are cheaper. But any of the things above-mentioned are; at leaſt if prudently managed. There-

fore, if you really desire to save what you can, you will drink tea no more.

18. "Well, I do not design to buy any more "myself; but where others drink it, there is no-"thing saved by my abstaining." I answer, first, Yes, something is saved, though but little; especially if you tell them before, I shall not drink tea. And many a little, you know, put together, will make a great sum.

Secondly, If the whole saved were ever so little, if it were but two mites, when you save this for God and your brethren's sake, it is much.

Thirdly, Your example in saving a little now, may occasion the saving of more by and by.

Fourthly, It is not a little advantage which you may reap, even now, to your own soul: by habituating yourself not to be ashamed of being singular in a good thing: by taking up your cross and denying yourself, even in so small an instance, and by accustoming yourself, to act on rational grounds, whether in a little matter or a great.

19. "But what is saved, will be no better em-"ployed." Do you say this with regard to yourself, or others? If with regard to yourself, it will be *your* fault, if you do not employ it better. I do not say you *will*, but I am sure you *may*. And if you *do* not, it is your own sin, and your own shame.

If with regard to others, how do you know

that

that it will not be employed better? I truſt it will. It cannot be denied, that it often *has*, and that it always *may* be. And it is highly probable all who ſave any thing from the beſt motive, will lay it out to the beſt purpoſe.

20. "As to example," you ſay, "I have "lately been without hopes of doing any good "by it." I ſuppoſe you mean, becauſe ſo exceeding few will follow either your example or mine. I am ſorry for it. This only gives me a freſh objection to this unwholſome, expenſive food, viz. That it has too much hold on the hearts of them that uſe it: that (to uſe a ſcriptural phraſe) they are *under the power of* this trifle. If it be ſo, were there no other reaſon than this, they ought to throw it away at once. Elſe they no more regard St. Paul than they do you or me: for his rule is home to the point. *All things are lawful for me: but I will not be brought under the power of any.* Away with it then, however lawful, (that is, though it were wholeſome as well as cheap) if you are already brought *under the power of* it.

And the fewer they are who follow this rule, the greater reaſon there is, that you ſhould add one example more to thoſe few. Though, bleſſed be God, they are not ſo few as you ſuppoſe. I have met with very many in London, who uſe leſs of it, than they had done for many years; and above an hundred, who have plucked

out the right eye, and caſt it from them; who wholly abſtain from it.

21. You add, but I am "equally, yea abundantly more, concerned to ſet an example, in "all Chriſtian behaviour." I grant it: this therefore *ought you to have done, and not to leave the other undone.*

22. But "one day, (you add) I ſaw your brother drink tea, which he ſaid was for fear of "giving offence."

I anſwer, firſt, Learn from hence to follow neither his, nor my practice implicitly; but weigh the reaſon of each, and then follow reaſon, whereſoever it ſtands. But,

Secondly, Examine your heart, and beware inclination does not put on the ſhape of reaſon.

Thirdly, You ſee with your own eyes, I do not drink it at all, and yet I ſeldom give offence thereby. It is not then the bare abſtaining, but the manner of doing it, which uſually gives the offence.

Fourthly, There is therefore a *manner* wherein you may do it too, and yet give no more offence than I. For inſtance, If any aſk you; ſimply reply, "I do not drink tea, I never uſe it." If they ſay, "Why you *did* drink it?" Anſwer, "I did ſo; but I have left it off a conſiderable time." Thoſe who have either good-nature or good-manners will ſay no more. But if any ſhould impertinently add, "O, but why "did you leave it off?" Anſwer mildly "Becauſe

cauſe I thought water-gruel (ſuppoſe was wholeſomer, as well as cheaper." If they (with ſtill greater ill-manners and impertinence) go on, "What! you do it becauſe Mr. Weſley bids you." Reply calmly, "True: I do it becauſe Mr. Weſley on good reaſons adviſes me ſo to do." If they add the trite cant phraſe, "What, you *follow man!*" Reply, without any emotion, "Yes; I follow any man, you or him, or "any other, who gives me good reaſons for ſo "doing." If they perſiſt in cavilling, cloſe the whole matter with, "I neither drink it, nor "diſpute about it."

23. If you proceed in this manner, with mildneſs and love, exceeding few will be offended. "But you ought, ſay ſome, to give up an indifferent thing, rather than give an offence to "any. So St. Paul, *I will eat no fleſh whilſt the "world ſtandeth, leſt I make my brother to offend.*" I reply, This is not an indifferent thing, if it affects the health either of myſelf or my brethren. Therefore that rule, relating wholly to things indifferent, is not applicable to this caſe. Would St. Paul have ſaid, I will drink drams while the world ſtandeth, leſt I make my brother to offend? "But tea is not ſo hurtful as drams." I do not believe it is. But it is hurtful. And that is enough. The queſtion does not turn on the *degree* of hurtfulneſs. "However, it is but a *ſmall* thing." Nay, nothing is ſmall if it touches conſcience. Much leſs is it a ſmall thing, to

preſerve

preſerve my own or my brother's health, or to be a faithful ſteward even of the mammon of unrighteouſneſs. O think it not a ſmall thing, whether only one for whom Chriſt died, be fed or hungry, cloathed or naked.

To conclude the head of offence. You muſt at leaſt allow, that all this is no plea at all for your drinking tea at home. "Yes it is; for my "huſband or parents are offended, if I do not "drink it." I anſwer, firſt, Perhaps this, in ſome rare caſes, may be a ſufficient reaſon, why a wife or a child ſhould uſe this food, that is, with them; but no where elſe. But, ſecondly, Try, and not once or twice only, if you can't overcome that offence by reaſon, ſoftneſs, love, patience, long-ſuffering, joined with conſtant and fervent prayer.

24. Your next objection is, "I can't bear to "give trouble: therefore I drink whatever "others drink where I come, elſe there is ſo "much hurry about inſignificant me." I anſwer,

Firſt, This is no plea at all, for your drinking tea at home. Therefore touch it not there, whatever you do abroad.

Secondly, Where is the trouble given even when you are abroad, if they drink tea, and you fill your cup with milk and water?

Thirdly, Whatever trouble is taken, is not for "inſignificant *me*," but for that poor man, who is half-ſtarved with cold and hunger: for that miſerable

miſerable woman, who while ſhe is poiſoning herſelf, wipes her mouth, and ſays ſhe does no evil; who will not believe the poiſon will hurt her, becauſe it does not (ſenſibly at leaſt) hurt you. O throw it away! Let her have one plea leſs, for deſtroying her body, (if not her ſoul) before the time!

25. You object farther, "It is my deſire to be "unknown for any particularity, unleſs a pecu- "liar love to the ſouls of thoſe who are preſent." And I hope, to the ſouls of the abſent too; yea, and to their bodies alſo in a due proportion, that they may be healthy, and fed, and cloathed, and warm, and may praiſe God for the conſolation.

26. You ſubjoin. "When I had left it off "for ſome months, I was continually puzzled "with, Why, what, &c. And I have ſeen no "good effects, but impertinent queſtions and "anſwers, and unedifying converſation about "eating and drinking."

I anſwer, Firſt, Thoſe who were ſo uneaſy about it plainly ſhewed, that you touched the apple of their eye. Conſequently theſe, of all others, ought to leave it off; for they are evidently *brought under the power of it.*

Secondly, Thoſe impertinent queſtions might have been cut ſhort, by a very little ſteadineſs and common ſenſe. You need only have taken the method mentioned above, and they would have dropped in the midſt.

Thirdly, It is not ſtrange you ſaw no good effects

effects of leaving it off, where it was not left off at all. But you saw very bad effects of not leaving it off, *viz.* The adding sin to sin: the joining much unedifying conversation to wasteful, unhealthy self-indulgence.

Fourthly, You need not go far to see many good effects of leaving it off; you may see them in me. I have recovered thereby that healthy state of the whole nervous system, which I had in a great degree, and I almost thought irrecoverably lost, for considerably more than twenty years. I have been enabled hereby to assist in one year above fifty poor with food or raiment, whom I must otherwise have left (for I had before begged for them all I could) as hungry and naked as I found them. You may see the good effects in above thirty poor people just now before you, who have been restored to health, thro' the medicines bought by that money which a single person has saved in this article. And a thousand more good effects you will not fail to see, when her example is more generally followed.

27. Neither is there any need that conversation should be unedifying, even when it turns upon eating and drinking. Nay, from such a conversation, if duly improved, numberless good effects may flow. For how few understand, *Whether ye eat or drink, or whatever ye do, do all to the glory of* God? And how glad ought you to be of a fair occasion to observe, that though the kingdom of God does not consist in *meats and drinks*,

drinks, yet without exact temperance in these, we cannot have either *righteousness, or peace, or joy in the* Holy Ghost ?

It may therefore have a very happy effect, if whenever people introduce the subject, you directly close in, and push it home, that they may understand a little more of this important truth.

28. But "I find at present very little desire "to change either my thoughts or practice." Shall I speak plain? I fear, by not standing your ground, by easiness, cowardice, and false shame, you have grieved the Spirit of God, and thereby lost your conviction and desire at once.

Yet you add, "I advise every one to leave "off tea, if it hurts their health, or is inconsistent "with frugality; as I advise every one to avoid "dainties in meat, and vanity in dress, from "the same principle." Enough, enough! Let this only be well pursued, and it will secure all that I contend for. I advise no persons living to leave it off, if it does not hurt the health either of them or their brethren: and if it is not inconsistent with the Christian frugality, of cutting off *every* needless expence.

29. But "to be subject to the consequences of "leaving it off again! This I cannot bear."

I answer, first, It may be so. You cannot easily bear it. For by your giving up the point once, you have made it much harder to stand your

your ground now, than it was at firſt. Yet ſtill 'tis worth all your courage and labour; ſince the reaſons for it are as ſtrong as at the beginning.

Secondly, As to the conſequences you fear, they are ſhadowy all; they are a meer lion in the ſtreets. "Much trouble to others."—Abſolutely none at all, if you take the tea-kettle, and fill your cup with water. "Much fooliſh diſcourſe."—Take the preceding advice, and it will be juſt the reverſe. "Nothing helpful toward "the renewal of my ſoul in the image of Jeſus "Chriſt."—What a deep miſtake is this? Is it not helpful to ſpeak cloſely of the nature of his inward kingdom? To encourage one another in caſting off every weight, in removing every hindrance of it? To inure ourſelves to the bearing his croſs? To bring Chriſtianity into common life? And accuſtom ourſelves to conduct even our minuteſt actions by the great rules of reaſon and religion?

30. Is it "not of any importance" to do this? I think, it is of vaſt importance. However, "it "is a very ſmall circumſtance in ſelf-denial." It is well if you find it ſo. I am ſure I did not. And I believe the caſe is the ſame with many others at this day. But you ſay, "I have ſo "many other aſſaults of ſelf-indulgence, that this "is nothing.—It is nothing," ſaid one to a young woman, "to faſt once or twice a week; to "deny yourſelf a little food. Why do not you "deny yourſelf as to anger and fretfulneſs, as to

"peeviſhneſs

"peeviſhneſs and diſcontent?" She replied, "That I want: ſo I deny myſelf in little things "firſt, till I am able to do it in greater." Neither you nor I can mend her reply. Go thou and do likewiſe.

31. I have done what I propoſed, and indeed in many more words than I at firſt intended. I have told you the occaſions of every ſtep I have taken, and the motives inducing me thereto; and have conſidered what either you, or others, have urged on the contrary ſide of the queſtion.

And now the advice I would give upon the whole is this: firſt, Pray earneſtly to God for clear light, for a full, piercing, and ſteady conviction, that this is the more excellent way. Pray for a ſpirit of univerſal ſelf-denial, of chearful temperance, of wiſe frugality: for bowels of mercies, for a kind compaſſionate ſpirit, tenderly ſenſible of the various wants of your brethren: and for firmneſs of mind, for a mild, even courage, without fear, anger, or ſhame. Then you will once more, with all readineſs of heart, make this little (or great) ſacrifice to God: and withal preſent your ſoul and body a living ſacrifice, acceptable unto God through Jeſus Chriſt.

THE

THE DESIDERATUM: OR, ELECTRICITY Made PLAIN and USEFUL.

By a Lover of Mankind, and of Common Senſe.

The *PREFACE.*

1. *IN the following tract, I have endeavoured to comprize the ſum of what has been hitherto publiſhed, on this curious and important ſubject, by Dr. Franklin, Dr. Hoadly, Mr. Wilſon, Watſon, Lovett, Freke, Martin, Watkins, and in the monthly magazines. But I am chiefly indebted to Dr. Franklin for the ſpeculative part, and to Mr. Lovett*

Lovett for the practical: though I cannot in every thing subscribe to the sentiments either of one or the other.

2. *Indeed I am not greatly concerned for the philosophical part, whether it stand or fall. Of the facts we are absolutely assured: although they are of so surprizing a nature, that a man could not have asserted them a few years ago, without quite giving up his reputation. But who can be assured of this or that hypothesis, by which he endeavours to account for those facts? Perhaps the utmost we have reason to expect here, is an high degree of probability.*

3. *I am much more concerned for the physical part, knowing of how great importance this is: how much sickness and pain may be prevented or removed, and how many lives saved by this unparallelled remedy. And yet with what vehemence has it been opposed? Sometimes by treating it with contempt, as if it were of little or no use: sometimes by arguments, such as they were; and sometimes by such cautions against its ill effects, as made thousands afraid to meddle with it.*

4. *But so it has fared with almost all the simple remedies, which have been offered to the world for many years. When Sir John Floyer published his excellent book on* cold-bathing, *many for a time used and profited by it. So did abundance of people by* cold water, *when it was publicly recommended by Dr. Hancock. The ingenious and benevolent bishop of Cloyne brought* tar-water *likewise into credit*

dit for a ſeaſon: and innumerable were the cures wrought thereby, even in the moſt deſperate and deplorable caſes. Nor was it a little good which was done by the uſe of ſea-water, *after Dr. Ruſſel had publiſhed his tract concerning it. Indeed each of theſe did wonders in its turn. But alas! their reign was ſhort. The vaſt party which were on the other ſide, ſoon raiſed the cry, and ran them down. In a few years they were out of faſhion, out of uſe, and almoſt out of memory: and the foul, hard-named* exotics *took place again, to the utter confuſion of common ſenſe.*

5. *Muſt not* Electricity *then, whatever wonders it may now perform, expect ſoon to ſhare the ſame fate? And yet it is abſolutely certain, that in many, very many caſes, it ſeldom or never fails.* "*I can truly ſay, (ſays Mr. Lovett) I ſcarce ever knew any who made the trial and did not ſucceed. Not that all diſorders will yield thereto. Neither in this any more than the common way, will the ſame treatment of the ſame diſorder in different perſons have always the ſame ſucceſs.*" *Indeed there cannot be in nature any ſuch thing as an abſolute* panacea: *a medicine that will cure every diſeaſe incident to the human body. If there could, electricity would bid fairer for it than any thing in the world: as it takes place in ſuch a vaſt number of diſorders, ſome of them ſo widely different from the others.*

6. *And yet there is ſomething peculiarly unaccountable, with regard to its operation. In ſome caſes, where there was no hope of help, it will ſucceed*

ceed beyond all expectation. In others, where we had the greatest hope, it will have no effect at all. Again, in some experiments, it helps at the very first, and promises an entire cure: but presently the good effect ceases, and the patient is as he was before. On the contrary, in others it has no effect at first: it does no good; perhaps seems to do hurt. Yet all this time it is striking at the root of the disease, which in a while it totally removes. Frequent instances of the former we have in paralytic, *of the latter in* rheumatic *cases.*

7. *But still one may upon the whole pronounce it the* desideratum, *the general and rarely failing remedy, in nervous cases of every kind (old palsies excepted); as well as in many others. Perhaps if the nerves are really perforated (as is now generally supposed) the electric ether is the only fluid in the universe, which is fine enough to move through them. And what if the* nervous juice *itself be a fluid of this kind? If so, it is no wonder that it has always eluded the search of the most accurate naturalists.*

8. *Be this as it may, Mr. Lovett is of opinion, "the electrical method of treating disorders, cannot be expected to arrive at any considerable degree of perfection, till administered and applied by the gentlemen of the faculty." Nay then,* quanta de spe decidi! *All my hopes are at an end. For when will it be administered and applied by them? Truly,* ad Græcas Calendas. *Not till the gentlemen of the faculty have more regard to the interest of their neighbours*

neighbours than their own. At leaſt, not till there are no apothecaries in the land: or till phyſicians are independent of them.

9. *Therefore, without waiting for what probably never will be, and what indeed we have no reaſon to expect, let men of ſenſe do the beſt they can for themſelves, as well as for their poor, ſick, helpleſs neighbours. How many may they relieve from racking pain or pining ſickneſs by this unexpenſive and ſpeedy remedy? Reſtoring them to eaſe, health, ſtrength, generally in a few minutes, frequently in a moment! And if a few of theſe lovers of mankind, who have ſome little knowledge of the animal œconomy, would only be diligent in making experiments, and ſetting down the more remarkable of them, in order to communicate them to one another, that each might profit by the other's labour: I doubt not, but more nervous diſorders would be cured in one year, by this ſingle remedy, than the whole* Engliſh Materia Medica *will cure, by the end of the century.*

10. *It is not impoſſible, but the* Gentlemen Reviewers *may beſtow a compliment on me as well as on Mr. Lovett. If they are ſo kind, I would only beg them, not to plume themſelves upon a diſcovery, which I have helped them to myſelf: namely, that "the following is little more than an extract from others:" I intended it ſo to be. I deſigned only to collect together the ſubſtance of the moſt celebrated writings on the ſubject; and to place them in one connected view, for the uſe of thoſe who have little time or money to ſpare. I only wiſh, ſome*

who

who has more leiſure and ability than me, would conſider it more deeply, and write a full practical treatiſe on electricity, which might be a bleſſing to many generations.

NOV. 1, 1759.

I. 1. FROM a thouſand experiments it appears, that there is a fluid far more ſubtle than air, which is every where diffuſed through all ſpace, which ſurrounds the earth, and pervades every part of it. And ſuch is the extreme fineneſs, velocity, and expanſiveneſs of this active principle, that all other matter ſeems to be only the body, and this the ſoul of the univerſe. This we might term *elementary fire*; but that it is hard for us to ſeparate the ideas of *fire* and *burning*: although the latter is in reality but a preternatural and violent effect of the former.

2. It is highly probable this is the general inſtrument of all the motion in the univerſe: from this *pure fire*, (which is properly ſo called) the vulgar *culinary* fire is kindled. For in truth there is but one kind of fire in nature, which exiſts in all places and in all bodies. And this is ſubtle and active enough, not only to be, under the great Cauſe, the ſecondary cauſe of

motion, but to produce and ſuſtain life throughout all nature, as well in animals as in vegetables.

3. To this effect the learned Biſhop of Cloyne obſerves, "The vital flame is ſuppoſed to be the cauſe of all the motions in the body of man, whether natural or voluntary. And has not fire the ſame force to animate throughout, and actuate the whole ſyſtem of the world? Cheriſhing, heating, fermenting, diſſolving, ſhining, and operating in various manners, as various ſubjects offer to employ, or to determine its force? It is preſent in all parts of the earth and firmament, though latent and unobſerved, till ſome accident produces it into act, and renders it viſible in its effects."

4. This great machine of the world requires ſome ſuch conſtant, active and powerful principle, conſtituted by its Creator, to keep the heavenly bodies in their ſeveral courſes, and at the ſame time give ſupport, life and increaſe to the various inhabitants of the earth. Now as the heart of every animal is the engine which circulates the blood through the whole body, ſo the ſun, as the heart of the world, circulates this fire through the whole univerſe. And this element is not capable of any eſſential alteration, increaſe or diminution. It is a ſpecies by itſelf; and is of a nature totally diſtinct from that of all other bodies.

5. That this is abſolutely neceſſary both to

feed

feed common fire, and to ſuſtain the life of animals, it ſeems may be learned from an eaſy experiment. Place a cat, together with a lighted candle, in a cold oven: then lute the door cloſe, having fixt a glaſs in the middle of it: and if you look through this, you may obſerve, at one and the ſame inſtant, the candle goes out, and the animal dies. A plain proof, that the ſame fire is needful to ſuſtain both culinary fire and animal life: and a large quantity of it. Some doubtleſs pervades the oven door; but not enough to ſuſtain either flame or life. Indeed every animal is a kind of fire-engine. As ſoon as the lungs inſpire the air, the fire mingled with it is inſtantly diſperſed through the pulmonary veſſels into the blood: thence it is diffuſed through every part of the body, even the moſt minute arteries, veins and nerves. In the mean time the lungs inſpire more air and fire, and ſo provide a conſtant ſupply.

6. The air ſeems to be univerſally impregnated with this fire, but ſo diluted, as not to hurt the animal in reſpiration. So a ſmall quantity of a liquor dropt in water, may be friendly to an human body, though a few drops of the ſame liquor, given by themſelves, would have occaſioned certain death. And yet you cannot conceive one particle of the water, without a particle of the medicine. It is not impoſſible, this may be one great uſe of air, by adhering ſo cloſely to the elementary fire, to temper and render ſalutary

to the body, what would otherwiſe be fatal to it.

7. To put it beyond diſpute, that this fire is largely mixt with the air, you may make the following experiment. Take a round lump of iron, and heat it to a degree called a *welding* heat: take it out of the fire, and with a pair of bellows blow cold air upon it. The iron will then as effectually melt, as if it were in the hotteſt fire. Now when taken out of the forge, it had not fire enough in it to conquer the coheſion of its parts: but when this fire is joined with that which was mixt with the air, it is ſufficient to do it. On the ſame principle we account for the increaſe of a coal or wood fire by blowing it.

8. And let none wonder that fire ſhould be ſo connected with air, as hardly to be ſeparated. As ſubtle as fire is, we may even by art attach it to other bodies; yea, and keep it priſoner for many years: and that either in a ſolid or a fluid form. An inſtance of the firſt we have in ſteel: which is made ſuch, only by impacting a large quantity of fire into bars of iron. In like manner we impact a great quantity of fire into ſtone, to make lime. An inſtance of the ſecond kind we have in ſpirits, wherein fire is impriſoned in a fluid form. Hence common ſpirits will burn all away. And if you throw into the air ſpirits rectified to the higheſt degree, not one drop will come

come down again, but the univerſal fire will take hold of and abſorb it all.

9. That this fire ſubſiſts both in air, earth and water; that it is diffuſed through all and every part of the univerſe, was *ſuſpected* by many of the antient naturaliſts, and *believed* by the great Sir Iſaac Newton. But of late years it has been fully demonſtrated: particularly, by Mr. Stephen Gray, a penſioner at the Charter-houſe; who ſome years ſince preſented to the Royal Society, an account of many experiments he had made, whereby this ſubtle fluid became clearly perceptible both to the ſight and feeling. Becauſe the glaſs tube, by means of which thoſe experiments were made, was obſerved when rubbed to attract ſtraws and other light bodies (a known property of amber, called in *Latin Electrum*) *theſe* experiments were termed *electrical*: a word which was ſoon affixt to that ſubtle fluid itſelf, and every thing pertaining to it. But improperly enough: ſeeing the attracting (or ſeeming to attract) ſtraws and feathers, is one of the moſt inconſiderable of all the effects, wrought by this powerful and univerſal cauſe.

10. It was afterwards found, that a glaſs globe was on ſome accounts preferable to a glaſs tube: particularly, as it was leſs labour to turn the one for ſome hours together, by means of a ſmall wheel, in the mean time rubbing it with a dry hand, or a little cuſhion, than to rub the tube for ſo long a time. It was likewiſe obſerved, that a

greater quantity of ethereal fire might be *collected* by this means than by the other. I say *collected*; for that fire is no more *created* by rubbing, than water is by pumping. The grand reservoir thereof is the earth, from which it is diffused through all the other parts of common matter. Accordingly in these experiments, the globe rubbing against the cushion, collects fire from it. The cushion receives it from the frame of the machine; the frame of the machine from the floor. But if you cut off the communication with the floor, no fire can be *produced*, because none can be *collected*.

11. In the year 1746. Mr. de Muschenbroek, professor of natural philosophy at Leyden, was led by a casual experiment, into many new discoveries. These were chiefly made by means of a large but thin glass phial. The best way to prepare which is, to coat it with thin lead; to line it on the inside with leaf gold, to within two inches of the top, and to fasten some tinsel fringe to the bottom, (or to the end of the wire within the phial) so as to touch the gold lining. By this wire going through the cork, the phial is hung on any metallic body, which communicates by a wire, with the globe or tube. This metallic body has been termed, *the prime conductor*, as it conducts or conveys the fire collected by the tube or globe, either into the phial, or into any other body communicating therewith.

12. But all bodies are not capable of receiving it

it. There is in this reſpect an amazing difference between them. The excrements of nature, as wax, ſilk, hair, will not receive the ethereal fire, neither convey it to other bodies: ſo that whenever in circulating it comes to any of theſe, it is at a full ſtop. Air itſelf is a body of this kind; with great difficulty either receiving or conveying this fire to other bodies: ſo are pitch and roſin (excrements, as it were, of trees.) To theſe we may add glaſs, amber, brimſtone, dry earth, and a few other bodies. Theſe have been frequently ſtiled *electrics per ſe*; as if they alone contained the *electric fire:* an eminently improper title, founded on a palpable miſtake. From the ſame miſtake, all other bodies, which eaſily receive and readily convey it, were termed *non-electrics*; on a ſuppoſition, that they contained no *electric fire*; the contrary of which is now allowed by all.

13. That this fire is inconceivably ſubtle, appears from its permeating even the denſeſt metals, and that with ſuch eaſe, as to receive no perceptible reſiſtance. If any one doubt, whether it paſs through the ſubſtance, or only along the ſurface of bodies, a ſtrong ſhock taken through his own body, will prevent his doubting any longer. It differs from all other matter in this, that the particles of it repel, not attract, each other. And hence is the manifeſt divergency in a ſtream of electrical effluvia. But though the particles of it repel

each other, yet are they attracted by all other matter. And from these three, the extreme subtlety of this fire, the mutual repulsion of its parts, and the strong attraction of them by other matter, arises this effect, that if a quantity of electric fire be applied to a mass of common matter of any bigness or length, (which has not already got its quantity) it is immediately diffused through the whole.

14. It seems, this globe of earth and water, with its plants, animals, buildings, have diffused through their whole substance, just as much of this fire as they will contain. And this we may term their *natural quantity*. But this is not the same in all kinds of matter: neither in the same kind of matter in all circumstances. A solid foot of one kind of matter (as glass) contains more of it than a solid foot of another kind. And a pound weight of the same kind of matter, when rarefied, contains more than it did before.

15. We know that this fire is *in* common matter, because we can pump it *out*, by the globe or tube: we know that common matter has near as much of it as it can contain, because if we add a little more to any portion of it, the additional quantity does not enter, but forms a kind of atmosphere round it. On the other hand we know that common matter has not more of it that it can contain. Otherwise all loose portions of it would repel each other; as they constantly do, when they have such atmospheres. Had the earth, for instance, as much electric fire, in proportion,

as

as we can give to a globe of iron or wood, the particles of duſt and other light matter, would not only repel each other, but be continually repelled from the earth. Hence the air being conſtantly loaded therewith, would be unfit for reſpiration. Here we ſee another occaſion to adore that wiſdom, which has made all things by weight and meaſure.

16. The form of every electric atmoſphere, is that of the body which it ſurrounds: becauſe it is attracted by every part of the ſurface, though it cannot enter the ſubſtance already replete. Without this attraction, it would not remain round the body, but diſſipate into the air.

17. The atmoſphere of an electrified ſphere, is not more eaſily drawn off, from any one part of it than from the other, becauſe it is equally attracted by every part. But it is not ſo with bodies of other figures. From a cube it is more eaſily drawn off at the corners than at the ſides: and ſo from the corners of bodies of any other form, and moſt eaſily from the ſharpeſt corners. For the force with which an electrified body retains its atmoſphere, is proportioned to the ſurface on which that atmoſphere reſts. So a ſurface four inches ſquare retains its atmoſphere, with ſixteen times the force that one of an inch ſquare does. And as in pulling the hairs from an horſe's tail, a force inſufficient to pull off an handful at once, could eaſily pull it off hair by hair: ſo though a blunt body cannot draw off all the atmoſphere at

once, a pointed one can eaſily draw it off, particle by particle.

18. If you would have a ſenſible proof, how wonderfully pointed bodies draw off the electric fire, place an iron ſhot of four inches diameter on the mouth of a dry bottle. Suſpend over it a a ſmall cork-ball by a ſilken thread, juſt ſo as to reſt againſt the ſide of the ſhot. Electrify the ſhot, and the ball will be repelled four or five inches from it. Then preſent to the ſhot ſix or eight inches off, the point of a ſharp bodkin. The fire is inſtantly drawn off; ſo the repulſion ceaſes, and the ball flies to the ſhot. But a blunt body will not produce this effect, till it is brought within an inch of the ſhot. If you preſent the point of the bodkin in the dark, you may ſee ſometimes at a foot diſtance, a light gather upon it like a glow-worm, which is manifeſtly the fire it extracts from the ſhot. The leſs ſharp the point is, the nearer it muſt be brought before you can ſee the light. And at whatever diſtance you ſee the light, you may draw off the electric fire.

19. To be convinced that pointed bodies *throw* off, as well as *draw* off the fire, you may lay a long ſharp needle on the ſhot. It cannot then be electrified, ſo as to repel the ball, becauſe the fire thrown upon it, continually runs off at the point of the needle: from which in the dark you may ſee ſuch a ſtream of light, as in the preceding inſtance.

20. While the electric fire, which is in all bodies,

bodies, is left to itself, undisturbed by any external violence, it is more or less dense, according to the nature of the body which it is in. In dense bodies it is more rare: in rare bodies it is more dense. Accordingly every body contains such a quantity of it, rare or dense, as is suitable to its nature. And there is some resistance to every endeavour of altering its density, in the whole of any body, or in any part of it. For all bodies resist either the increase or diminution of their natural quantity. And on the other hand, when it has been either increased or diminished, there is a resistance to its return to its natural state.

21. With regard to the different resistance made by different bodies, in either of these cases it is an invariable rule, that glass, wax, rosin, brimstone, silk, hair, and such like bodies, resist the most; and next to these, the air, provided it be dry, and in a sufficient quantity; that this resistance is least in metals, minerals, water, quicksilver, animals and vegetables; which we may rank together because the difference in their resistance is very inconsiderable: and that in these bodies the resistance is greater, when their surfaces are polished, and extended in length, than when their surfaces are rough and short, or end in sharp points.

22. When a body has more electric fire forced into it, than it has naturally, it is said to be electrified *positively*. When part of the natural

quantity is taken away, it is said to be electrified *negatively*. Now when an iron bar is *negatively* electrified, the fire drawn out, does not go in again as soon as the experiment is over, but forms an atmosphere round it, because of the resistance it finds in its endeavour to dilate itself, either into the air or into the bar. And when it is electrified *positively*, the same kind of atmosphere is formed, by the fire accumulated upon it. Whether therefore bodies are electrified negatively or positively, and remain so when the experiment is over, there are similar atmospheres surrounding them, which will produce similar effects.

23. But we can electrify no body beyond a certain degree; because when any is electrified to that point, it has an atmosphere round it sufficiently strong to ballance any power that endeavours to electrify it farther. Nor is the electric fire either from the tube or the globe, able to force its way thro' this.

24. And in the ordinary course of nature, this subtle, active fluid, which not only surrounds every gross body, but every component particle of each, where it is not in absolute contact with its neighbouring particle, can never be idle, but is ever in action, tho' that action be imperceptible to our senses. It is ever varying its condition, tho' imperceptibly, in all parts of all bodies whatever: and electrifying them more or less, tho' not so forcibly as to give sensible

signs

ſigns of it. All bodies then, and all their component particles, when in their natural ſituation, have round their ſurfaces, where they are not in abſolute contact with other ſurfaces, an imperceptible atmoſphere ſufficient to balance the ſmaller force with which they are attacked, every way ſimilar to the perceptible atmoſphere of bodies forcibly electrified. In theſe imperceptible atmoſpheres is placed the power which reſiſts their being electrified to an higher degree than they are naturally. And this power lies in the elaſticity of the ſubtle fluid, every where diſperſed both round all bodies and in them.

25. Glaſs is very difficulty electrified, which ſeems to prove it has a very denſe electric atmoſphere. Metals are eaſily electrified. Conſequently they have rare and therefore weakly-reſiſting atmoſpheres. But as heat rarefies all bodies, ſo if glaſs be heated to a certain degree, even below melting, it will give as free a paſſage to the electric fire, as braſs or iron does: the atmoſphere round it being then rendered as rare as that of metals. Nay when melted, it makes no more reſiſtance than water. But its reſiſtance increaſes, as it cools. And when it is quite cold, it reſiſts as forcibly as ever. Smoothly-poliſhed wax reſiſts as much as glaſs. But even the ſmall heat raiſed by rubbing, will render its atmoſphere as rare as that of metals, and ſo intirely deſtroys its reſiſtance. The ſame is true of roſin and brimſtone. Even the heat ariſing from friction, de-

ſtroys

ſtroys the reſiſtance which they naturally make to being electrified; a ſtrong proof, that the reſiſtance of all bodies thereto, is exerted at their ſurfaces, and cauſed by an electric atmoſphere of different denſities, according to different circumſtances.

26. Moſt experiments will ſucceed as well with a globe of brimſtone, as with one of glaſs. Yet there is a conſiderable difference in their nature. What glaſs repells, brimſtone (as alſo roſin) attracts. Rubbed glaſs emits the electric fire; rubbed brimſtone, roſin and wax receive it. Hence if a glaſs globe be turned at one end of a prime conductor, and a brimſtone one at the other, not a ſpark of fire can be obtained: one receiving it in, as faſt as it is given out by the other. Hence alſo if a phial be ſuſpended on the prime conductor, with a chain from its coating to the table, and only one globe turned, it will be electrified, (or *charged* as they term it) by twenty turns of the wheel; after which it may be *diſcharged*, that is unelectrified, by twenty turns of the other wheel.

27. The difference between *non-electrics* (vulgarly ſpeaking) and *electrics per ſe*, is chiefly this. 1. A *non-electric* eaſily ſuffers a change, in the quantity of fire it contains. Its whole quantity may be leſſened by drawing out a part, which it will afterwards reſume. But you can only leſſen the quantity contained in one of the ſurfaces of an *electric*: and not that, but by adding at the ſame time

an

an equal quantity to the other furface. So that the whole glafs will always have the fame quantity in its two furfaces. And even this can only be done in glafs that is thin: beyond a certain thickneſs we know no power that can make this change. 2. The ethereal fire freely moves from place to place, in and through the ſubſtance of a *non-electric*. But through the ſubſtance of an electric it will by no means paſs. It freely enters an iron-rod, and moves from one end to another, where the overplus is diſcharged. But it will not enter, or move through a glaſs-rod. Neither will the thinneſt glaſs which can be made, ſuffer any particle of it entering one of its ſurfaces, to paſs through to the other.

28. Indeed it is only metals and liquids, that perfectly *conduct* (or tranſmit) this fire. Other bodies ſeem to conduct it, only ſo far as they contain a mixture of theſe; accordingly, moiſt air will conduct it, in proportion to its moiſtneſs. But dry air will not conduct it at all: on the contrary, it is the main inſtrument, in confining any electric atmoſphere, to the body which it ſurrounds. Dry air prevents its diſſipating (which it does preſently when *in vacuo*) or paſſing from body to body, a clear bottle full of air, inſtead of water, cannot be electrified. But exhauſted of air, it is electrified as effectually as if it was full of water. Yet an electrical atmoſphere and air, do not exclude one another.

For

For we breathe in it freely, and dry air will blow through it, without altering it at all.

29. When a glafs phial is electrified, whatever quantity of fire is accumulated on the inner furface, an equal quantity is taken from the outer. Suppofe, before the operation begins, the quantity of fire contained in each furface, is equal to twenty grains: fuppofe at every turn of the globe, one grain is thrown in: then after the firft ftroke there are twenty-one within, nineteen only without; after the fecond, the inner furface will have twenty-two, the outer but eighteen; and fo on, till after twenty ftrokes, the inner will have forty, the outer none. And the operation ends; for no power or art of man can throw any more on the inner furface, when no more can be taken from the outer. If you attempt to throw more in, it is thrown back through the wire, or flies out in cracks through the fides of the phial. The equilibrium cannot be reftored in this phial, but by a communication formed between the inner and outer furface, by fomething external, touching both the outer, and the wire which communicates with the inner furface. If you touch thefe by turns, it is reftored by degrees; if both at once, it is reftored inftantly. But then there is a fhock occafioned by the fudden paffing of the fire through the body, in its way from the inner to the outer furface. For it moves from the wire to the finger, (not from the finger to the wire, as is commonly

monly ſuppoſed.) Thence it paſſes through the body to the other hand, and ſo to the outer ſurface.

30. The force with which this ſhock may be given, is far greater than one would conceive. It will kill rats, hens, or even turkeys in a moment: others, that are not quite killed, it ſtrikes blind. It will give polarity to a fine needle, making it point north and ſouth, as if touched by a loadſtone. It will invert the polarity of a compaſs, and make the north point turn to the ſouth. At the ſame time the ends of the needles are finely blued like the ſpring of a watch. It will melt off the heads and points of pins and needles; and ſometimes the whole ſurface of the needle is run, and appears as it were bliſtered, when examined by a magnifying glaſs. It will melt thin gold or ſilver, when held tight between two panes of glaſs, together with the ſurface of the glaſs itſelf, and incorporate them in a fine enamel. Yea, a ſtrong ſpark from an electrified phial, makes a fair hole through a quire of paper doubled: which is thought good armour againſt the puſh of a ſword, or even a piſtol bullet. And it is amazing to obſerve in how ſmall a portion of glaſs, a great electrical force may be. A thin glaſs bubble, about an inch diameter, being half filled with water, partly gilt on the outſide, when electrified, gives as ſtrong a ſhock as a man can well bear; allowing then that it contains no more fire after charging than before,

fore, how much fire muſt there be in this ſmall glaſs! It ſeems to be a part of its very ſubſtance. Perhaps if that fire could be ſeparated from it, it would be no longer glaſs. It might in loſing this, loſe its moſt eſſential properties, its tranſparency, brittleneſs, and elaſticity.

31. Some have not improperly ſuppoſed, that all *electric* bodies, ſo called, are by their original conſtitution, throughly ſaturated with electric fire: that it remains fixt in them, (unleſs while the texture of thoſe bodies is quite altered by liquefaction) that fire fixt in a body conſtitutes an *electric*, and all bodies where it is not fixt are *non-electrics*. Agreeably to which they ſuppoſe, that in all *non-electrics*, the original fire, looſely inhering, is eaſily driven on by the new-collected fire, which then poſſeſſes its place: but that in *electrics*, the original fire being impacted into their ſubſtance, and therefore more firmly inhering, will not give way to, or be driven on by the new collected fire. Such is air in particular; with the particles of which the original fire is cloſely incorporated. Dry air ſeems to be ſo fully ſaturated with it, that it is ſcarce capable of receiving any more; whereas all new-collected fire is continually endeavouring to return into the earth. Let wires be electrified ever ſo ſtrongly, yet the moment any part of them is touched by a perſon ſtanding on the floor, they are electrified no longer; all the fire eſcaping through him into the earth.

32. Upon

32. Upon the principles of electricity, we may give a more rational account, of many appearances in nature, than has yet been done: of thunder and lightning in particular. In order to which we may obſerve, all electrified bodies retain the fire thrown into them, till ſome non-electric approaches: to which it is then communicated with a ſnap, and becomes equally divided. Electric fire is ſtrongly attracted by water, and readily mixes with it. And water being electrified, the vapours ariſing from it, are equally electrified. As theſe float in the air, they retain the additional fire, till they meet with clouds not ſo much electrified. Then they communicate it with a ſhock.

33. The ocean is compounded of water, and ſalt; one an electric, the other not. When there is a friction among the parts near its ſurface, the fire is collected from the parts below. It is then plainly viſible in the night, at the ſtern of every ſailing veſſel. It appears from every daſh of an oar: in ſtorms the whole ſea ſeems on fire. The particles of water then repelled from the electrified ſurface, continually carry off the fire as it is collected. They riſe and form clouds which are highly electrified, and retain the fire till they have an opportunity of diſcharging it.

34. Particles of water riſing in vapours, attach themſelves to particles of air. One particle of air may be ſurrounded by twelve particles of

of water as large as itſelf, all touching it, and by more added to them. Particles of air thus loaded would be drawn nearer together by the mutual attraction of the particles of water, did not the fire, common or electric, included therein, aſſiſt their mutual repulſion. Hence they continue ſuſpended. But if air thus loaded, be compreſſed by adverſe winds, or by being driven againſt mountains, or if it be condenſed by the loſs of its fire, it will continue ſuſpenſed no longer, but will deſcend in dew. And if the water ſurrounding one particle of air comes into contact with that ſurrounding another, they naturally coaleſce into a drop, and ſo deſcend in rain.

35. The ſun ſupplies common fire to all vapours riſing either from ſea or land; vapours, having both this and electric fire, are better ſupported than thoſe which have this only. For when vapours riſe into the coldeſt region, the common fire may fail. But the cold will not diminiſh the electric; this is always the ſame. Hence clouds raiſed from freſh waters, from moiſt earth, or growing vegetables, more eaſily deſcend and depoſite their waters, as having but little electric fire, to keep the particles ſeparate from each other. So that the greateſt part of the water raiſed from the land, falls on the land again. But clouds raiſed from the ſea, having both fires, and much of the electric, ſupport their water far more ſtrongly, and being aſſiſted by winds, may bring it from the middle of the wideſt

wideſt ocean to the middle of the broadeſt continent. And yet a way is provided whereby theſe alſo are readily brought to depoſite their water. For whenever they are driven againſt mountains by the winds, thoſe mountains take away their electric fire; and being cold, the common alſo: hence the particles immediately cloſe. If the air was not much loaded, the water falls in dew on the top and the ſides of the mountain. If it was the electric fire being taken at once from the whole cloud, it flaſhes brightly, and cracks loudly. And the particles inſtantly coaleſcing for want of that fire, fall in an heavy ſhower.

36. When a ridge of mountains ſtops the clouds, and draws the electric fire from the cloud firſt approaching it, the next when it comes near the firſt, now deprived of its fire, flaſhes into it, and depoſits its own water. The third cloud approaching, and all that ſucceed, act in the ſame manner; as far back as they extend, which may be for ſeveral hundred miles. Hence the continual ſtorms of thunder, lightning and rain, on the eaſt ſide of thoſe vaſt mountains, the Andes, which running north and ſouth, intercept all the clouds brought againſt them from the Atlantic ocean. In a plain country, there are other means to make them drop their water. For if an electrified cloud coming from the ſea, meets in the air a cloud coming from the land, and therefore not electrified, the firſt will give its flaſh into the latter, and thereby both will be made to depoſit their

their water. The concuſſion of the air contributes alſo to ſhake down the water, not only from thoſe two clouds, but from others near them. When the ſea and land clouds would paſs at too great a diſtance from each other, they are mutually attracted till within the diſtance. For the ſphere of electrical attraction is far beyond the flaſhing diſtance. And yet where a cloud contains much fire, it may ſtrike at a conſiderable diſtance. When a conductor has but little fire in it, you muſt approach very near before you can draw a ſpark. Throw into it a greater quantity of fire, and it will give a ſpark at a greater diſtance. But if a gun barrel, when electrified, will ſtrike and make a noiſe, at the diſtance of an inch, at what a diſtance, and with how great a noiſe, may ten thouſand acres of electrified cloud ſtrike? No wonder that this ſhould melt metals (which our artificial flaſh does in ſome degree) though perhaps not ſo properly by its heat, as by inſinuating into the pores, and creating a violent repulſion between the particles of the metal it paſſes through. This overcomes the attraction whereby they cohere, and ſo melts the metallic body. And this accounts for its melting a ſword in the ſcabbard, or gold in the pocket, without burning either.

37. But thunder-clouds do not always contain more than their natural quantity of electric fire. Very frequently they contain leſs. And when this is the caſe, when they are negatively electrified,

fied, although the effects and appearances are nearly the same, yet the manner of operation is different. For in this case, it is really the fire from the mountains, or other parts of the earth which strikes into the cloud; and not, as we imagine, fire from the cloud which strikes into the earth. And we may easily conceive, how a cloud may be negatively electrified. When a portion of water is rarefied into a thin vapour, the fire it contains is rarefied too. Consequently it has then less than its natural quantity of fire. Such a cloud therefore coming within a due distance of the earth, will receive from it a flash of electric fire; which flash, to supply a great extent of cloud, must often contain a great quantity of fire. Such a cloud also passing over woods of tall trees, may silently receive some supply, either from the points of the boughs, or from the sharp ends and edges of the leaves. The cloud thus supplied, flashes into other clouds that have not been so supplied; and those into others, till an equilibrium is produced, among all that are within a striking distance of each other. And hence are repeated strokes and flashes, till they descend in showers to the earth, their original. Rain, especially when in large drops, generally brings down the electric fire: falling snow often; summer hail, always, though silently. Consequently, any of these may prevent thunder and lightning; or at least, abate its violence. Rain is helpful in another respect likewise. By wetting

ting men or beaſts, it ſaves many lives. For if your cloathes are throughly wet, and a flaſh of lightning ſtrikes the top of your head, it will run in the water over the ſurface of your body into the ground: whereas if your cloaths were not wet, it would go through your body. Hence a wet chicken cannot be killed by a ſtroke from the phial: whereas a dry one is killed in an inſtant. See here alſo the wiſdom and goodneſs of him, *who ſendeth forth lightnings with the rain!* It ſhould likewiſe be obſerved, that wherever electrified clouds paſs, ſpires, towers, chimneys, and high trees, as ſo many points, draw the electric fire, and the whole cloud frequently diſcharges there. Therefore it is highly dangerous in ſuch a ſtorm, to take ſhelter under a tree.

38. Common fire (if it be any thing more, than a different modification of the ſame element) is more or leſs in all bodies, as well as electrical. If there be a ſufficient quantity of either in any body, it is inflamed. But when the quantity of common fire therein is ſmall, there needs more electric fire to inflame it. Where the quantity of common fire is greater, leſs of the electric will ſuffice. So if ſpirits are heated, a ſmall ſpark inflames them. If they are not, the ſpark muſt be greater. Sulphureous vapours, whether riſing from the earth, or from ſtacks of moiſt hay or corn, or any other heated and reeking vegetable, contain abundance of common

common fire. A ſmall addition of electric then will inflame them. Therefore they are eaſily kindled by lightning.

39. Any who would be clearly convinced of the nature of lightning, may make the following experiment. Make a ſmall croſs of two thin ſtrips of wood, the arms being juſt ſo long, as to reach the four corners of a large, thin ſilk handkerchief when extended. Tie the corners of this to the extremities of the croſs: and ſo you have the body of a kite: add to this a proper tail, loop and ſtring, and it will riſe in the air like one made with paper: but this is fitter to bear the wind and wet in a ſtorm without tearing. To the top of the croſs fix a ſharp-pointed wire, riſing a foot above it. Tie a ſilk ribbon to the end of the twine next the hand: and where the ſilk and twine join, faſten a key. Raiſe this kite when a thunder-ſtorm is coming on: but he that holds the ſtring muſt ſtand in a porch, or under ſome other covering, that the ribbon may not be wet. He muſt likewiſe take particular care, that the twine do not touch the top or ſide of the porch. As ſoon as the thunder-cloud comes over the kite, the pointed wire draws the electric fire from it. The kite and all the twine are then electrified, as plainly appears by this, that the looſe filaments of the twine ſtand out every way, and are attracted by an approaching finger. And when the kite and twine being wet, conduct the fire freely, it will ſtream from the key, on the

approach of the knuckle. By this key the phial may be charged, and all other experiments made, as by the globe. And this is a demonſtration, that the electric fire thereby obtained, is the very ſame with that of lightning.

40. May not the knowledge of this power in pointed bodies, of drawing off the fire contained in theſe clouds, ſuggeſt to us a very probable method of preſerving houſes, churches, ſhips from the ſtroke of lightning? Might we not fix on the higheſt part of them, upright rods of iron made ſharp as needles, and gilt, to prevent ruſting, which otherwiſe would hinder their free conveyance of the electric fire? From the foot of thoſe rods (which need not be above half a inch diameter) a wire may paſs down the outſide of the building into the ground; or down round one of the ſhrouds of a ſhip, and down her ſide, till it reaches the water. Would not theſe rods ſilently draw off the electric fire, before the cloud was nigh enough to ſtrike? And thereby in a good meaſure ſecure us from that moſt ſudden and terrible miſchief! Let it not be objected, that the uſing this probable means of preventing a threatning danger, would imply any denial of, or diſtruſt in Divine Providence. Not at all: we know the Creator of the univerſe, is likewiſe the governor of all things therein. But we know likewiſe, that he governs by ſecond cauſes; and that accordingly it is his will, we ſhould uſe all the probable means he has given us to attain

every

every lawful end. It is therefore no more an impeachment of his providence, when we foresee a ſtorm of lightning and rain, to ſhelter our houſe (as far as we are able) from the one, than to ſhelter ourſelves in that houſe from the other. Is it not juſt as innocent (if it be poſſible) to keep our rooms tight from lightning, as from wind and water?

41. It may not be improper to add one or two obſervations, before we proceed to what is of more importance. Scarce any phenomenon in nature has been eſteemed more difficult to be accounted for, than thoſe luminous appearances in the ſky, termed *Aurora Borealis*, or *Northern Lights*. But theſe alſo may be rationally explained, upon the principles of electricity. We often ſee clouds at different heights, paſſing different ways, north and ſouth at the ſame time. This manifeſtly proves different currents of air, one of them under the other. Now as the air between the tropics is rarefied by the ſun, it riſes; the denſer air preſſing into its place. The air ſo raiſed, moves north and ſouth, and if it has no opportunity before, muſt deſcend in the polar regions. When this air with its vapours deſcends into contact with the vapours ariſing there, the electric fire which it brought begins to be communicated, and is ſeen in clear nights; being firſt viſible where it is firſt in motion, namely in the moſt northern parts. But from

thence the ſtreams of light ſeem to ſhoot ſouther-ly, even to the zenith of northern countries.

42. Another phenomenon of a totally differ-ent kind, may be accounted for on the ſame principles, although Mr. Prior ſuppoſes Solomon himſelf to aſk, as a queſtion which he could not anſwer,

"Whence does it happen, that the plant which well
We name the *ſenſitive*, ſhould move and feel?
Whence know her leaves to anſwer her command,
And with quick horror fly the neighb'ring hand?"

Allowing for poetical amplification, the plain fact is this. The ſenſitive plant, as it were, ſhrinks away as ſoon as your hand approaches it. And from a turgid and vivid appearance, in-ſtantly droops and hangs its leaves. Now ſup-poſe this plant to contain more electric fire than any other plant or animal, it muſt of courſe com-municate that fire to any other that touches it. And if ſo, its leaves and branches muſt be in a languid ſtate, till they have recovered their na-tural quantity. To illuſtrate this, ſet any ſmall tree in a pot on a cake of brimſtone. Electrify it and it grows extremely turgid, ſo as to erect its leaves. But the moment you touch one of them, the whole tree droops, and hangs all its leaves and branches.

To

To throw all the light I can on the ſubject, I ſubjoin a few extracts from ſeveral other writers.

An extract from Dr. Watſon's *experiments and obſervations.*

1. When two plates, the one electrified, the other not, were brought near each other, the flaſhes of *bright flame* were ſo large, that in a dark room, I could diſtinctly ſee the faces of 13 perſons. P. 6.

2. A piece of large blunt wire was hung to the conductor. To the end of this, when electrified, a black ſurface not electrified being brought near, (though not near enough to cauſe a ſnap) a bruſh of *blue flame*, quite different from the former, iſſued of more than an inch long, and an inch thick. P. 7.

3. If a perſon ſtrongly electrified lays his hand on the cloaths of one that is not, eſpecially if they are thin woollen or ſilk, they both feel as it were *many pins pricking* them, as long as the globe is in motion.

4. If oil of turpentine be ſet on fire in a veſſel held by one electrified, *the ſmoke* ariſing therefrom, received againſt a plate held at a foot diſtance from the flame, by one ſtanding on roſin, will enable him to fire warm ſpirits of wine. The electric ſtrokes have been likewiſe felt upon touching the ſecond man, when the plate he

held in the ſmoke has been between ſeven and eight feet above the flame. P. 8.

5. Take burning ſpirits of wine inſtead of oil of turpentine; and if the ſecond man hold the end of an iron rod at the top of the *flame*, he may kindle other warm ſpirits held near his finger. Hence we find that either ſmoke or flame conducts the electric fire, and does not perceptibly diminiſh its force. P. 9.

6. If the wire of the phial be not touched, the electrified water or ſteel duſt will retain its force many hours, may be conveyed ſeveral miles, and will afterward exert its force upon touching the wire. P. 16.

7. If an egg is hung on the conductor, and a perſon graſping the electrified phial with one hand, brings the palm of his other near the bottom of the egg, he receives a ſmart ſtroke on the hand, as with a ferula, and his hand ſeems full of a more red fire than is uſually obſerved. P. 24.

8. Any number of perſons communicating with each other, the firſt of whom graſps the phial, and the laſt touches the conductor, receives the ſame ſhock as if it was one only. P. 25.

9. The electric force always deſcribes a circuit, and moves in the ſtraiteſt line it can, between the conductor and phial. P. 26.

10. To prove this, while the machine ſtood on wax, I ſtood upon the floor; and putting one hand on the machine, touched the gun barrel

rel with the other. Upon this fire iſſued, and the ſnapping continued as long as I held my hand on the machine, but no longer. This ſhewed at once, that the electric fire paſſed from the floor through my body to the machine. P. 36.

14. If the electric fire is not ſtopt, no ſign of its preſence is obſervable in the bodies ſuſpended to the globe. Though it throws ever ſo much of this fire upon them, it paſſes from them to the floor whence it came. But if it is ſtopt, it is then accumulated in or upon theſe bodies; although this can be done only to a certain degree, after which it continually diſperſes. If when it is accumulated, a man ſtanding on the floor touches thoſe bodies, the ſnap is felt, and the fire is ſeen. But this ſnapping is not, when the fire paſſes off continually, as from a piece of blunt wire hung to the barrel, and a hand brought near it. Then it appears like a blue cone of flame, with its point towards the wire. When the hand is held at a proper diſtance, there is a blaſt therefrom, as of cold air. If you do not determine the electric fire to a point, it is diſperſed from all parts of the electrified body: but if you do, by thus holding your hand near the fire, you ſee how it paſſes to the floor, and ſo into the earth. The globe therefore only circulates this fire, which is collected by its friction againſt the hand or cuſhion, and which is conſtantly ſupplied to theſe from the earth. And accordingly the ingreſs of it, as well as the egreſs is viſible. For, if while any une-

lectrified body touches the barrel, you bring your finger near the wood-work of the machine, you will see the brush of blue flame set in from it to the wood-work. And this flame passes diverging into the machine, and continues as long as the barrel is touched. P. 44.

12. That the electric atmosphere which surrounds all electrified bodies, extends to a considerable distance, appears from their attracting a fine thread, at the distance of some feet. If no unelectrified body is near, this atmosphere seems to be equally spread over that which is electrified. But if one unelectrified is brought near, the greatest part of it is determined that way: whence the attraction of the other parts of the electrified body is considerably diminished. This is the cause of electric repulsion, which does not operate, till the electric ether is sufficiently accumulated. This repulsion is strongest in those parts of the electrified body, where unelectrified bodies are brought near it. For by these the electric blast, which otherwise is general, is particularly determined. P. 46.

13. When the machine is placed upon rosin, if a man standing likewise on rosin, touches the barrel while the globe is turning, he will receive a snap or two, and no more. But if he touch the wood-work of the machine with one hand, and the barrel with the other, he receives snaps again, which continue as long as he touches the machine, and no longer. Here the man by touching

touching the machine with one hand, becomes a part thereof; and by turning the globe, part of the electric fire inherent in his body, is tranſmitted to the barrel: but it is reſtored to him, on his touching the barrel with his other hand. If inſtead of touching the machine or barrel, he holds his finger near either, or both, you ſee the fire go out and return. P. 64.

14. May we not gather from the preceding experiments, 1. That the attraction and repulſion of electrified bodies, is owing to the flux of electric ether? 2. That this ether is no other than pure fire? 3. That this fire appears in different forms, according to its different modifications? When brought towards a point is it not a lambent flame? When nearer ſtill, may we not both hear and feel it? And does not its lighting up ſpirits demonſtrate, that it is real fire? 4. That this fire is intimately connected with all bodies, though leaſt of all with pure, dry air? We have extracted it from water, flame, ſmoke, red-hot iron; and from a mixture 30 degrees colder than the freezing point. 5. That it is extremely ſubtle and highly elaſtic? 6. That the electric machine may as properly be termed a *fire-pump*, as Mr. Boyle's machine, an *air-pump?* And laſtly, that fire is not mechanically producible from other bodies, but is an original, diſtinct principle?

An extract from Mr. Wilſon's *diſſertation on* electricity.

Prop. 1. When two bodies equally replete with electric matter approach each other, no flame or ſnap will enſue. P. 5.

Prop. 2. Two bodies equally electrified repel each other. P. 6.

Prop. 3. An electric body interpoſed between a perſon and the earth, prevents his exciting electricity in another body by friction. P. 11.

Prop. 4. If there is originally a certain quantity of electric matter in a body of a given magnitude and denſity; and that matter be equally diſtributed therein, by its elaſtic force, according to the denſity of the parts; upon increaſing the quantity of matter by adding other bodies of the ſame kind, the quantity of electric matter will be increaſed in the ſame proportion. P. 14.

Prop. 5. As electric bodies act on light bodies that are not electified, ſo unelectrified bodies act on the electric matter contained in electrified bodies. P. 16.

Let a wire be electrified in the dark, and if you hold any unelectrified body 7 or 8 inches from the end of it, a ſtream of fire will iſſue from it, which will diverge to that body. But the divergency will leſſen as it approaches it, till the rays become parallel. If the body be held not directly before the end of the wire, but wide

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of it at about two inches distance, the fire will describe curvilinear rays towards that body. P. 17.

Hence it appears, that unelectrified bodies act in like manner with electrified; only the acting force of the one, being increased by friction, is greater than that of the other.

Prop. 6. When two equally electric atmospheres are brought so near as to touch, they repel each other with a force equal to their densities. P. 19.

Prop. 7. If while a fluid surrounds a globe which is electrified and turned round an axis passing thro' its center, an unelectrified body be held near the equator of it, the fluid will rise successively towards that body, as it turns round, in like manner as the sea is affected by the moon. P. 23.

The shock given by the phial is in proportion to the size of it, the thinness of the glass, and the number of points in contact with its surface. P. 25.

An Extract from Mr. Martin's *Essay on Electricity.*

1. The electric *matter* is emitted from some sort of bodies when rubbed, which are called *electrics*. P. 9.

2. By other sorts of bodies, therefore termed *non-electrics*, it is not emitted.

3. It will run off to all *non-electrics*, but is restrained by all electrics.

4. It shines like a *flame*, and is emitted with

a *ſnap*; if towards a *non-electric*, the fire is condenſed leſs or more, and ſo appears of a bluiſh, purple, yellow, or white colour.

When the electric fire is not ſo much condenſed as to explode, as in thunder and lightning, it goes off in a dilated ſtream of purple flame, greatly reſembling that part of the *Aurora Borealis*, which appears in ſtreams of light.

When it is little condenſed, it appears *bluiſh*, as all other faint lights do: when a little denſer, it appears *purple*: when denſer ſtill, it looks *yellow*, like candle-light: when highly condenſed, it is clear and *white* like the light of the ſun. So the white lightning is of all others moſt fierce. So phoſphorus rubbed a little, ſpends itſelf in an harmleſs blue flame; but upon a greater attrition kindles into a white flame, and burns with an outrageous and unquenchable fire. P. 17.

And as lightning pervades ſoft ſubſtances unhurt, but diſſolves hard and compact bodies, ſo electric fire pervades the ſoft muſcular parts of the body, but violently ſtrikes the bones and tendons. Again, as thoſe denſer parts of lightning which we call thunder-bolts, ſtriking againſt hard bodies, glance by reflection to different parts, ſo this fire ſtriking againſt the elbow, is reflected from thence acroſs the breaſt, to the other elbow. P. 18.

Indeed different perſons are affected thereby in a very different manner. Some are extremely capable

capable of it, ſome not: and ſome are not ſuſceptible of it at all; a perſon, for inſtance, who has the ſmall-pox, cannot be electrified by any means whatever. P. 20.

Experiment 1. On the axis, in the center of my globe, is fixt a circular ſtring of threads. When the globe is at reſt, they all hang down; when it is in motion, they all extend themſelves from the center, ſtrait toward the inner ſurface of the globe (like the ſpokes of a coach-wheel) which they nearly touch. Thus they continue till the electric virtue ceaſes, and then gradually fall down, as at firſt. P. 22.

Exp. 2. While they are extended, if you move your hand toward the ſurface of the globe, they move every way toward the hand. Hence we ſee the amazing ſubtlety of this fire, which pervades glaſs as readily as if nothing were in the way.

Exp. 3. Place a hoop of fine threads round the globe in motion, and all of them will ſtand perpendicular to the ſurface. Hence we learn that the electric power acts equally, both within and without the globe, and in directions perpendicular to its ſurface.

Exp. 4. If the room be then darkened, the ends of the threads on the outſide, will be all tipt with fire. But thoſe within are not, which ſhews that this power acts only *ab intra* outwardly. P. 23.

Exp. 5. An iron rod being hung on ſilken ſtrings,

ſtrings, with one end about ½ of an inch from the globe, will at the other end (which terminates in a conical point) emit a purple flame diverging every way. Hold your finger within ½ of an inch, and the fire will iſſue more largely. P. 24.

Exp. 6. Hold your finger ſtill nearer, and the rays will be ſo condenſed as to run to it in a ſtream of yellow flame; which is alſo ſenſible to the feeling, as a gentle wind, and ſmells like the fire of phoſphorus.

Exp. 7. If you put your finger on the rod, the flame inſtantly diſappears, the fire all runing off upon the finger. But take it off, and the flame appears again.

Exp. 8. Apply your finger near a tin tube ſo ſuſpended, and you may ſee the fire, and both hear and feel the ſnap. P. 25.

Exp. 14. Under an electrified plate, put ſome leaf-gold or other light ſubſtances on another plate unelectrified: and it will be attracted and repelled alternately, between the two plates. For, each time it touches the lower plate, it diſcharges the electric fire, and ſo becomes again attractable. P. 28.

Exp. 18. If to a gun barrel you adapt a ſmall tin cup, and pour in water; a perſon holding his finger perpendicular over the water, within ½ of an inch of its ſurface, will find the water riſe in form of a cone to meet his finger, and from

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the top of it, a ſtream of fire will iſſue to the finger and ſnap as uſual. P. 30.

Exp. 19. A dry ſpunge is an *electric*. But if it be dipt in water, and then hung on the barrel, put your finger near it, and the fire iſſues out, and the drops which before fell very ſlowly, will now fall very faſt. If the room be darkened, they will appear as drops of fire. P. 31.

Exp. 20. A ſyphon hung on the cup, drops very gently till it is electrified; but then the water runs in a ſtream, which in the dark is like a ſtream of fire.

Exp. 21. Open a vein in a perſon ſtanding on the roſin, and the blood will fly out to a certain diſtance. But let him be electrified, and it will ſpin out with a much greater force, and to a far greater diſtance.

Exp. 24. If mercury be put for water, the electric force is ſomething greater, but in no proportion to its denſity.

Exp. 25. When the mercury is ſaturated, the electric ſtreams will iſſue thro' the wire more copiouſly than from the phial of water, and will ſnap of themſelves, which the ſtreams iſſuing from the water ever do.

Exp. 27. The electrified phial will not retain the fire very long; but if you hold it up in a dark room, it will be ſeen to go off from the point of the wire, in a ſmall white flame. P. 34.

Exp. 30. A cup of water held by an electrified

fied perſon will emit fire more forcibly than his body. P. 35.

Exp. 32. A perſon ſtanding on the ground, cannot eaſily kiſs an electrified perſon ſtanding on the roſin. P. 36.

Exp. 38. If a ſquare piece of leaf-gold be placed between two plates, about two inches aſunder, one of them electrified, the other not, at firſt it will be attracted, and repelled alternately, till in a while it will loſe its motion, and remain ſuſpended between them. P. 39.

Exp. 42. If the globe be exhauſted of air, and then turned, the electric fire will act wholly within the globe, where it will appear (in a dark room) as a reddiſh or purple flame, filling the whole globe. But this, as the air is re-admitted into it, will gradually diſappear. In this caſe, the electric fire is confined within, by the elaſtic air on the outſide. P. 40.

An extract from Mr. Watkins's *account of electrical experiments.*

When the machine is to be uſed, the globe ſhould be wiped clean, with a clean, dry, warm flannel, its pivots oiled, and the cuſhion and phial warmed. In damp weather there ſhould be a fire in the room. P. 4.

Exp. 4. Let an unelectrified plate, with ſcouring ſand upon it, be held 5 or 6 inches under an electrified plate, and the ſand will be ſo attracted

tracted and repelled, as to reſemble a ſtormy ſhower. P. 16.

Exp. 7. If a glaſs ball, of 4 or 5 inches diameter, be hung by a wire to the gun-barrel, and a ball of ¼ of an inch diameter, exceeding thin, placed on a ſmooth plate, be brought near it, this will not only be attracted by the large ball, but will perform continual revolutions round it, exactly as the planets do round the ſun. P. 22.

Exp. 9. Hang a loadſtone on the barrel, and a key on the armature of it: and if you bring your finger near the key, it will ſnap and emit fire. A plain proof that the electric and magnetic power no way hinder each other. P. 25.

Exp. 35. A ſparrow killed by the electri ſhock, was found livid without, as if killed with a flaſh of lightning, and moſt of the blood veſſels within were burſt. Animals ſhocked on the head, if not killed, are commonly ſtruck blind. P. 55.

Exp. 41. Ice held by an electrified perſon, will fire warm ſpirits of wine. P. 61.

Exp. 43. Mr. Watſon put an ounce of oil of vitriol, an ounce of iron filings and four ounces of water, into a flaſk. An ebullition enſued. An electrify'd perſon applied his finger to the mouth of the flaſk. The vapour took fire, and burnt out of the neck a long time. P. 63.

From an experiment made by Mr. Watſon, and others, it appeared, that the electric fire circulated

lated, without interruption, from the Surry ſide of the Thames over Weſtminſter-bridge, to the Weſtminſter ſide, and thence through the river to the Surry ſide again, which is upwards of 800 yards. Spirits of wine alſo were fired at the ſame diſtance.

From this, and ſeveral other experiments, it appeared, that diſtance, ſimply conſidered, did little, if at all, impair the force of the electric ſhock.

They afterwards conveyed this ſhock through a circuit of four miles, and found the motion of the electric fire to be nearly, if not quite inſtantaneous.

II. I have been hitherto endeavouring to make electricity plain: I ſhall endeavour in the ſecond place, to make it uſeful.

1. This ethereal fire, in its unmixt ſtate, ſeems too violent an agent for the human body to bear. Therefore the wiſe author of nature has provided the air to temper and adapt it to our uſe. So tempered, it is the grand inſtrument of life: "it gives and preſerves," ſays biſhop Berkeley, "a proper tone to the veſſels. It promotes all ſecretions, keeping every part in motion: it pervades the whole animal ſyſtem, producing great variety of effects, various vibrations in the ſolids, and ferments in the fluids." Indeed from many experiments we know, it communicates activity and motion to fluids in general, and particularly accelerates the motion of the blood in an human body.

body. This is quickened three or four pulſes in half a minute, by a perſon only ſtanding on glaſs, and being electrified. And it is certain many bodily diſorders may be removed, even by this ſafe and eaſy operation.

2. But becauſe plain matters of fact weigh more than nice ſpeculative reaſoning with all who do not obſtinately ſteel themſelves againſt conviction, I ſhall, firſt, briefly ſpecify ſeveral diſorders wherein electrification has been found eminently uſeful, and then ſubjoin a few particular inſtances.

3. The diſorders in which it has been of unqueſtionable uſe, are,

Agues,
St. Anthony's fire,
Blindneſs, even from a Gutta Serena,
Blood extravaſated,
Bronchocele,
Chloroſis,
Coldneſs in the feet,
Conſumption,
Contractions of limbs,
Cramp,
Deafneſs, Dropſy,
Epilepſy,
Feet violently diſorder'd,
Felons,
Fiſtula Lacrymalis,
Fits, Ganglions, Gout,
Gravel,
Head-Ach,
Hyſterics,
Inflammations,
King's Evil,
Knots in the fleſh,
Lameneſs, Leproſy,
Mortification,
Pain in the Back, in the Stomach,
Palpitation of the heart,
Palſy, Pleuriſy,
Rheumatiſm,
Ringworms,
Shingles,
Sprain,
Sciatica,
Surfeit,

Surfeit,	Toe hurt,
Swellings of all kinds,	Tooth-ach,
Throat-fore,	Wen.

It will be eaſily obſerved, that a great part of theſe are of the nervous kind; and perhaps there is no nervous diſtemper whatever, which would not yield to a ſteady uſe of this remedy. It ſeems therefore to be the grand *deſideratum* in phyſic, from which we may expect relief when all other remedies fail, even in many of the moſt painful and ſtubborn diſorders to which the human frame is liable.

I have ſcarce known an inſtance wherein a few ſhocks all over the body, have failed to cure either a *quotidian* or *tertian ague*.

Anne Heathcote, daughter of Mr. Heathcote, brazier, in Long-Alley, near Moorfields, was ſeized, in May laſt, with what is commonly called an *ague in the head*, having a violent pain in her head, face, and teeth. After trying abundance of remedies to no purpoſe, ſhe was, in Auguſt, electrified through the head. Immediately the pain fixed in her teeth. She was electrified four times more, and has felt nothing of it ſince.

4. "Having obſerved," ſays Mr. Lovet, "the great efficacy of electrical ether, in ſoon relieving moſt kinds of *inflammations*, I was inclined to think the ſame efficacy would appear when it was applied to *St. Anthony's fire*. But when a caſe offered, the inflammation was ſo great, that

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at firſt I almoſt deſpaired of ſucceſs. About noon I made the firſt trial, by drawing off ſparks while the perſon was electrified, on the roſin. Before night, the angry ſwelling was much appeaſed, and in a few days quite cured."

5. A boy about ſeven years old (ſays Mr. Floyer, a ſurgeon in Dorcheſter) was taken blind ſuddenly in both his eyes, without any previous pain or fever. Three or four days after, he was brought to me. He was as blind as if his eyes had been cut out. Taking the caſe to be a perfect *gutta ſerena* in both eyes, I told his parents, it was my opinion he would never ſee again. However I determined to try the electric ſhock: and the next morning, faſtening a wire coming from the phial to his legs, and another round his head, I brought the latter near the conductor, and gave him four ſhocks ſucceſſively. That day he was put to bed and continued there, ſweating profuſely, till the next morning, when he agreeably alarmed his father by crying out, he could ſee the window. When he was brought to me the ſecond time, he could ſee when I put my hand between his eyes and the light of the ſun. This gave me encouragement to repeat what we had done the day before. The next day he could a little contract and dilate his eyes; the third day he could diſtinguiſh objects; the fourth, colours. The fifth day, after repeating the experiment, his ſight was perfectly reſtored, and the eyes, in every reſpect,

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as well as if no diſorder had happened to them.

6. From a gentleman in Newcaſtle-upon-Tyne, I have the following account. Laſt week a poor man in Sandgate, that had been blind twenty-four years, was led to the machine. I ſet him upon the electrical board, and drew ſparks for about twenty minutes from the pupil of his eye. After he had reſted himſelf a little, and was able to look up, he told us he could ſee Sidgate, which he had not ſeen for many years before. He could alſo diſtinguiſh objects in the room, and was able to walk home without a guide. He came a ſecond time, and was ſo much better, that I imagine he did not think it neceſſary to come any more.

7. He adds, about the time I wrote laſt, a young woman was cured of a fourteen years blindneſs. She was able, before ſhe went home, to diſtinguiſh one letter from another.

8. From the ſame perſon, a few days afterwards, I received the following lines.

"The cure of the blind man of Newcaſtle, has ſpread through all the country; in conſequence of which, I am, much againſt my will, become an oculiſt.

"I have had ſeveral in hand, and among the reſt a girl, about ſeventeen, has been with me about three weeks. Her caſe is owing to a film, or ſkin, grown over her eyes. It came by the ſmall-pox about twelve years ago. Her friends have

have had all the advice, and uſed all the means in their power, but to no purpoſe; except that ſhe has loſt her left eye irrecoverably, by one of the perſons they applied to.

"When ſhe came to me, the *iris* of the right eye alſo was very near covered with a very thick ſkin, ſo that ſhe could do very little more than diſtinguiſh day from night. It was grown much worſe this winter, and was ſo blood-ſhot and angry, that I told her mother I could do nothing for her. However ſhe made ſuch a lamentable complaint, that I conſented to try.

"The method I have taken, is drawing ſparks from her eye, and ſometimes giving ſhocks from her head or neck, down her arm, to carry off the frequent complaints of pain and dizzineſs in her head; which never fails of ſucceeding in about ten minutes. We have electrified her about half an hour twice every day. The ſkin waſtes gradually, and grows thinner and leſs every day; ſo that now the colour of the eye appears through it, except in the middle, and towards the noſe, where the film at firſt ſeemed twice as thick as the reſt. The other day, as I had her under hand, ſhe ſaw the buttons of my ſhirt ſleeve, and of my coat; and yeſterday ſaw the teeth of one of her companions that was laughing at her. But her eye is ſo weak, that I adviſed her to make very little uſe of it yet."

"A perſon having a dark lived ſpot under his eye from a blow three days before, it was, in

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leſs than a quarter of an hour, quite taken away, by drawing the ſparks from the parts." Mr. L.

Here *extravaſated blood* was manifeſtly diſſolved and reſorbed into the veſſels. I have lately known an inſtance of this kind. One, whoſe eyes were almoſt beat out, as they term it, by the ſame operation, loſt all the ſwelling, and the blackneſs too, in twelve minutes.

10. "A woman troubled with a *bronchocele*, the moſt obſtinate of all ſwellings, whoſe neck was eighteen inches and one half about, is already ſo far relieved, that the largeſt part of her neck is but fifteen inches and an half about, the ſmalleſt not thirteen. And the ſwelling now waſtes ſo faſt, that there is hopes of a perfect cure." Mr. L.

"She applies the wire from the phial to one ſide of the ſwelling, and laying one end of another wire to the other ſide of it, then guides the other end of that wire to the electrical apparatus."

11. William Jones, a plaiſterer, living at Mr. Frazer's, in King-ſtreet, Seven Dials, fell from a ſcaffold on Thurſday, Feb. 15 laſt. He was grievouſly *bruiſed*, both outwardly and inwardly, and lay in violent pain, utterly helpleſs, till Saturday in the afternoon, when he was brought (carried) by two men to be electrified. After a few minutes he walked home alone, and on Monday went to work.

Mary Oſgathorp had her foot *bruiſed* by a ſtone

ſtone falling on it, which occaſioned a running ſore. It continued, though frequently healed for a time, upwards of eight years: but was entirely healed a month ago by electriſying, and has never broke out ſince.

12. A number of moderate ſhocks daily repeated for ſome time, effectually cure *coldneſs in the feet.* It does not fail.

13. Angus M'Innon, of Lincoln's-inn-fields, was afflicted with a violent cough, till his ſtrength was waſted away, and he had all the ſymptoms of a true *conſumption.* He was electrified three times about eighteen months ago, and reſtored to perfect health.

Elizabeth Collis, a child of twelve years old, living with Mrs. Wragg, in Windmill-ſtreet, was ſo far gone in a genuine *conſumption*, that ſhe was judged to be quite paſt recovery. This ſummer ſhe was electrified four times, and has been quite well ever ſince.

14. A man at Upſal in Sweden, whoſe knee-joint had been *contracted* above five years, (originally from an ill-cured rheumatiſm) was quite reſtored by drawing off ſparks daily for a few weeks.

15. "Mrs. M—— D——, of Worceſter, was long afflicted with a moſt violent *cramp* in her legs. This diſorder ſeized her before ſhe was twenty years of age, and continued till ſhe was upwards of ſeventy. It was moſt violent when ſhe was in bed; at which time ſhe was

forced to tumble out on the floor, ſometimes twice or thrice in the ſame night. It was attended with exquiſite pain, burſting the ſmall blood-veſſels, which afterwards appeared of a livid hue for a conſiderable time.

" She was intirely cured in a few days, by being electrified once a day, thus. Having taken off her ſhoes, ſhe put one foot on the end of the chain, which came from the charged phial, putting the lower end of a wire to the other foot; ſo that this being touched, both legs might receive the ſhock at once." Mr. L. I never once knew it fail in this diſorder.

16. *Deafneſs* riſing from hardened wax, or following a fever, is cured by only drawing off ſparks. This was frequently tried at Upſal. At Stockholm, a gentleman of diſtinction, who had been almoſt *deaf* a conſiderable time with a ſinging in his ears, was perfectly cured in three or four minutes.

A young man, who had almoſt loſt his *hearing* for ſix months, by violent vomitings, which forced blood out of his ears, was perfectly cured in a few minutes.

Samuel Jones, gardener, at Lambeth-Marſh, in the year of the great froſt, leaped into the Thames to ſave a man from drowning. Hereby he became ſo deaf of both ears, that he could not hear any ſound at all, were it ever ſo near, or ever ſo loud. In February laſt, after being once electrified, he could hear the noiſe of a coach

coach at ſome diſtance. After the third time, he could hear the ſound of the machine. He came no more; ſo it is ſuppoſed he is well.

A man, fifty-ſeven years old, who had been deaf for thirty-two years, was ſo far relieved in a few days, as to hear tolerably well.

A girl of ſeven, born deaf, (who conſequently could not ſpeak) began preſently to hear words which were ſpoken very loud in her ear, and could repeat ſome of them in a few days.

I have known hearing hereby given to a man born deaf.

17. "In May 1738, came to me one Mary Smargins, born in the iſland of Nevis, in the Weſt-Indies, 28 years old. She had been ſo *deaf* (from a cold at firſt) for ſeventeen years, as not to hear any one, unleſs they were very near and ſpoke loud. Her deafneſs had no intervals. She always heard the leaſt with the left ear. On Saturday, May 28, the phial being electrified by two turns of the wheel only, I applied one wire to the left temple, juſt above the ear, the other to the oppoſite temple. She felt a ſmall warmth in her head, chiefly from ear to ear. I repeated it four times, a little ſtronger each time. The warmth increaſed at each ſhock, and though I ſtruck her at each ear alternately, ſhe always felt moſt warmth at the deafeſt ear. At laſt ſhe complained of ſmall twitchings in her ears, chiefly in that ear, and croſs her head. No other part of her body felt the ſhocks. The

warmth increaſed all day with twitchings at intervals. The next morning I repeated the experiment, which then affected her arms and body alſo. The twitchings were more violent; the warmth greater round the ears, chiefly the deafer ear. Theſe effects continued all the day, and ſhe heard conſiderably better. But toward evening, by ſitting in an open window, ſhe catched cold: on which the warmth left her, and ſhe felt very chill all over her body. On Monday ſhe was extremely ill, with pains all over her. On Tueſday ſhe was much better, and felt the ſame kind of warmth round each ear again. On Wedneſday the noiſe and beating in her head, which ſhe had had from the firſt of her deafneſs, much abated. In the evening a violent ſhooting went a-croſs her head, from the left to the right ear. On Thurſday I repeated the experiment. Some minutes after, blowing her noſe, there iſſued corrupted matter with a ſmall quantity of clotted blood. From this time ſhe had little noiſe or beating in her head, and heard perfectly well.

She had a great cold, and her eyes were much inflamed, when I began the experiment. But after the firſt day's experiment, the inflammation decreaſed, and after the ſecond, was wholly removed.

I was able at firſt to bear the ſtrongeſt ſhocks. But after repeating them ſome weeks, I could hardly bear a ſmall ſhock: and a ſtrong one occaſioned

eaſioned a violent convulſion of the muſcles of my arm and body.

Upon rubbing with my hand a globe, while turning, I have ſeveral times felt a violent head-ach. But it always went off upon diſcontinuing the rubbing. I have known many perſons, who found an unuſual pain for ſome days after receiving the ſhock." Thus far Mr. Wilſon.

I am ſurprized at this. For I never yet knew any perſon, man, woman, or child, ſick or well, who found any ſuch inconvenience. Only I have known rheumatic pains increaſe on the firſt or ſecond trial, which were afterwards perfectly cured.

Mary Baker, chairwoman, aged 27, living at Mrs. Hunt's, in Neal's-yard, near the Seven Dials, having been long ill of a *dropſy*, was admitted laſt year into St. George's hoſpital. But on November 28, ſhe was diſcharged out of it as incurable, as ſhe was alſo from the Weſtminſter infirmary. In ſpring laſt ſhe was electrified, and ſoon after parted with ſeveral gallons of water. After being twice more electrified ſhe was well, and able again to earn her living.

18. It is of great uſe in the *epilepſy* or *falling ſickneſs*; unleſs it be hereditary, and then it does at leaſt no harm.

The following caſe ſeems to have been of the *epileptic* kind. E—— T——, of Worceſter, was troubled with a very uncommon diſorder, for ten or eleven years. The contraction uſually

began under her left breaſt, and darted thence to her right, and back again to her left breaſt and ſhoulder. It then ſtruck down to her elbow, wriſt and fingers, which were inſtantly ſo contracted, that if ſhe had not time to catch up ſomething in her hand, the nail of the fore-finger would ſo wound the thumb, as to make the blood run down. The contraction likewiſe twiſted and drew her hand behind her, turning it up again to the ſhoulder. The intervals of this terrible diſorder were uncertain: ſometimes ſhe had eaſe for a month; ſometimes ſhe was taken twice in a day. It would yield to no medicine, but was by this method entirely cured in a few weeks. She ſtood on the wire, coming from the phial, and then touched the apparatus with a finger of the hand affected. By this means the fire circulated the neareſt way, through the body to the arm and fingers. This was ſeveral times repeated to each finger. Mr. L.

19. Sarah Betteſworth, aged 22, then living in Cow-Lane, was ſome years ſince ſeized with ſuch violent fits, that five or ſix men were ſcarce able to hold her. In autumn 1756, while ſhe was in one of them, the apothecary being aſked by her maſter if he ſhould electrify her? Made light of it. However he did ſo, applying the bottle to one ſhoulder as ſhe lay on the ground, and the wire to the other. On the firſt ſhock her ſtruggling ceaſed, and ſhe lay ſtill. At the ſecond her ſenſes returned. After two or three

more

more, she rose in good health. Some months after she relapsed, and was electrified again, and again entirely cured. Last Easter she fell into a fit again, through a fright, but by a few shocks was cured and restored to health.

William Matthews, schoolmaster, aged thirty-two, living at the Foundery, near Moorfields, had epileptic fits (supposed to be hereditary) from his birth, till he was six years old. Thence he was free till thirteen. They then returned on occasion of a fright, and continued so to do twice or thrice in a year, till he was seventeen. From that time, they came almost every month, till the year 1753; since then they usually returned about once in ten or eleven weeks. In the middle of March last he began to be electrified, both through the head, and from head to foot. April 4, he had a slight fit, but from that time to this, Nov. 1, has had none at all. Can all England afford such a cure as this, wrought by a course of medicines?

20. "John Webb of Worcester, seventy years of age, was much *disordered in his feet* for ten or twelve years. The pain resembled that of the gout: and such a coldness attended it as was scarce supportable. If he warmed them by the fire, they raged still more, as also when they began to be warm in bed. The nails of his toes very frequently dropt off: the toes in general appeared livid; and frequently large black or bluish spots were formed at the end of

them, or on the top and ſides of his feet. Theſe when they firſt came, were exceedingly painful; but after a time grew dry and hard. His heels likewiſe were generally puffed up like blown bladders.

"All theſe complaints gradually decreaſed, till they totally went away, by his being electrified once a day for ſome time, and afterwards twice a week. At firſt only ſparks were drawn. Afterwards the chain was brought from the phial to the part affected of one foot; then one end of a wire was laid to the part affected of the other foot, and the other end of it brought to the conductor." Mr. L.

21. Felons are ſpeedily cured by drawing ſparks. If any diſorder be ſuperficial, this operation ſuffices: but if it lie deeper, then the giving of ſhocks is found to be more effectual.

22. "Ann T—— had a *fiſtula* near the inner corner of her eye, which healed and broke again ſeven times. The laſt time it healed, it continued well for ſome time. After which it began with a ſmall ſwelling, till it was as big as a filbert. From the time ſhe was electrified, by drawing off ſparks, it gradually decreaſed, till it was entirely diſſipated." Mr. L.

Eliz. Johnſon, daughter of Mr. Johnſon, gunmaker in the Tower, was taken on New-year's-day laſt, with ſharp pains in her bowels, which ſoon threw her into *convulſion fits*. Theſe returned

ed five or six times a day, for ten or eleven days. She was electrified all over, and had no fit for eight months. She was then frighted into a fit. She was again electrified, and continues well.

23. "A young lady had been affected with fits near seven years, which seized her without any warning, and threw her flat on her face, quite insensible. These frequently returned twice in a day. This was attended with almost a continual coldness in her feet. Her stomach also was much affected. She stood upon a wire coming from the coat of the phial, and to complete the circuit, another wire was laid upon her head, by which means the fire was conveyed to that part. By this means both the fits and coldness were gradually removed, and a complete cure effected." Mr. L.

24. "Elizabeth B——, near the Old Hills, a few miles from Worcester, had for fifty years been afflicted with severe fits. They threw her down to the ground, quite insensible, sometimes twice or thrice a day. She had tried many remedies, but to no purpose. From the latter end of the year 1752, she received several shocks. An inveterate head-ach, which attended her, quickly decreased, and in some months her fits too totally ceased." Mr. L.

25. Electricity was tried at Upsal in three cases of a *Ganglion*, which it perfectly dispersed.

26. Slight attacks of the *gout* are ſuddenly and effectually removed, by drawing ſparks from the part affected.

" A perſon, who within the ſpace of two or three years had ſeveral attacks of the *gout*, ſince the firſt of which, he had always a ſtiffneſs and pain in the joint of one of his great toes, and for a conſiderable time in both, was quite cured, by ſetting him on roſin, while one on the floor drew ſparks from the diſeaſed parts." Mr. L.

William Sinnock, cabinet-maker, in Lombard-Court, Seven Dials, was in Feb. 1758, ſeized with ſharp pains in his feet, which continued three months, and for ſix weeks diſabled him from doing any work. They returned in February laſt. He was electrified twice, and has felt no pain ſince.

Thomas Willis, chairmaker, aged 44, was for many years afflicted with the *gravel* in the kidneys. In July laſt he was electrified twice. After the ſecond time he parted with a large quantity of gravel. He was electrified twice more, and has not found the leaſt complaint ſince.

27. In very bad fits of the *head-ach*, I have often, ſays Mr. L. uſed this remedy with ſurprizing ſucceſs.

" A man of Bromſgrove, afflicted for near a fortnight with a violent and conſtant *head-ach*, was twice electrified by a few light ſhocks, with half an hour's interval, and entirely cured." Mr. L.

A—— T—— of White-chappel had a violent head-ach, which continued for ſeven or eight weeks. After ſhe was electrified the pain increaſed for three hours. It then gradually decreaſed, till ſhe was quite well. This proves that it may remove even a diſorder, which at firſt it ſeems to increaſe.

28. Samuel Rennee, aged ſeven, the ſon of Richard Rennee, weaver, living in York-ſtreet, by taking cold, was ſeized with a violent *head-ach*, which continued with ſhort intermiſſions for above a year. Tueſday, March 8, 1757, he was moderately electrified all over. The pain left him from that hour.

29. "A man who had a fixed pain juſt above his eye-brow for ſeveral days, was by little ſhocks at the part, cured in a few minutes; ſo was Mr. Higgins, of Worceſter, of a *periodical head-ach*, which commonly began at five or ſix in the evening, and affected him from the top of his right temple to his ear, till he went to bed. This was cured only by drawing ſparks." Mr. L.

"M——t D——s was afflicted with an almoſt conſtant, as well as violent pain in the *hinder part* of her *head* for near three quarters of a year; eſpecially when ſhe lay down in bed, being then ſo intolerable, ſhe could not forbear ſhrieking. Having uſed many other means with no effect, ſhe was electrified once a day. This preſently relieved (ſometimes by ſparks, ſometimes light

ſhocks) and in ſome weeks perfectly cured her." Mr. L.

"E—— T—— wss troubled for eleven years with a ſevere *head-ach*, which baffled all the efforts of medicine. By moderate ſhocks applied to her head, ſhe was cured in a few weeks." Mr. L.

30. Abigail Brown, aged 22, then living in Red-Croſs-ſtreet, was from a child frequently afflicted with a violent *head-ach*. In October 1757, ſhe was electrified five days ſucceſſively, having one wire applied to the fore part, another to the hinder part of the head, and receiving ſeven or eight ſhocks each time. Hereby ſhe was entirely cured, nor has found any pain in her head ſince, unleſs occaſionally for want of ſleep.

Sarah Webb, wife of Mr. Webb, Tallow-chandler in Grub-ſtreet, aged 46, was from 20 years old, ſubject to a violent pain on the top of her *head*. This frequently obliged her to keep her bed, nor could any remedy for it be found. In December laſt ſhe received gentle ſhocks from temple to temple, and from the forehead to the back of the head. This was done three days ſucceſſively, and ſhe was entirely cured.

31. Richard Outen, rope-maker, aged 23, living in Bunhill-row, was troubled with a violent *head-ach* over the eyes, before he was ten years old, ariſing from a blow on the head. He was ſcarce free from it a month together for above

12 years. It uſed to throb and ſhoot through the head, ſo that often he was almoſt diſtracted. In December 1756, he was electrified once, receiving three ſhocks, by one wire applied to the forehead, and another to the back of the head. He was worſe than ever for ſome hours, till he went to bed, but awaked in the morning perfectly well: and has continued ſo ever ſince.

32. In deep *hyſterical* caſes, the perſon ought to ſit on the roſin at leaſt half an hour every morning and evening. At firſt ſparks may be drawn off; and afterwards ſhocks given, more or leſs, as the diſorder requires. This would ſeldom fail of the deſired effect, as may well be ſuppoſed from the following inſtances.

"A young gentlewoman, about ten miles from Worceſter, ſometime after ſhe recovered from a fever, was ſeized with violent *hyſterics*, which ſoon deprived her both of memory and underſtanding. The fire was conducted through her head by ſparks and ſhocks ſeveral times a day, during the week ſhe ſtayed at Worceſter: in which time not only her memory, but her underſtanding was perfectly reſtored.

"Mrs. Higgins, of Worceſter, was troubled for above ten years with an *hyſterical* diſorder, and a *coldneſs in her feet*. From thence that coldneſs moved gradually up to her head, in half a minute's time, which then ſeemed a palſy in the head. Soon after her teeth would chatter as in a violent ague. Thence the ſhaking proceed-

ed

ed to her arms, and whole body, and was ſo violent, (as hyſterics mimic moſt diſtempers) as to reſemble St. Vitus's Dance.

" Sometimes ſparks were drawn, ſometimes ſhocks were given ; and ſhe ſtood near half an hour daily on the roſin. In leſs than a fortnight the fits went entirely off ; and in a while after, the coldneſs of her feet " Mr. L.

33. A perſon had rigid *knots* in the thigh like what appear in violent cramps, but not ſo hard or painful. Theſe were entirely diſſipated in a minute or two, only by drawing ſparks.

34. One at Upſal who had *loſt the uſe of his limbs* from cold, for ſeveral years, was in ſome weeks quite reſtored.

One at Stockholm, who had uſed crutches for ſeven years, could walk without them in thirteen days.

Eliz. Buttle, nurſe, aged 31, living in Fetherſtone-ſtreet, in May laſt, felt ſuch a pain round her ankle-bone, that ſhe could ſcarce ſet her foot to the ground. This grew worſe and worſe for about a month. In June ſhe was electrified ſeven times round the ankle and thrice upon the knee. Immediatly her *lameneſs* ceaſed, with the pain that occaſioned it.

35. Mary Lallo, aged 25, then living in St. Thomas the Apoſtle's, when ſhe was a child, was taken with a pain in the bone of the left leg from the knee to the bottom of the foot, which then felt as if a great weight had been faſtened

to

to it. This continued by intervals for many years. Frequently ſhe could not walk without holding ſome one, and then in great agony. In February 1757, ſhe received ſeveral ſmall ſhocks on the knee, within four or five minutes. The pain inſtantly ceaſed. She walked home quite well, and has continued ſo ever ſince.

A girl alſo of 13, who after the ſmall pox had been *lame* from four years old, having been electrified about twenty times walked without a ſtaff.

" A young lady from a ſtrain in the knee-joint, or rather the crural ligament, was quite diſabled from walking. About three quarters of a year after, when ſhe came to me, the muſcular part of the leg was much fallen away, and a continual coldneſs attended the foot.

" I ordered her to ſit on the roſin at leaſt half an hour daily, and to receive ſeveral ſhocks thro' the diſordered part of the knee. The firſt month there was little effect. In the next there was a viſible alteration for the better ; the third ſhe could walk a few ſteps without any crutch or ſtaff. In the following month, ſhe ſeemed quite well, and left off electriſying : but after a time relapſed. After the relapſe, the progreſs of the cure was more tedious, and it was four or five months before ſhe could leave her remedy quite off." She was then totally cured. Mr. L.

36. " A young woman drinking at a cold ſpring when very hot, was ſeized with a kind of fever

fever for a quarter of a year. Many red ſpots then appeared on her arms, and ſoon after a thin dry cruſty ſubſtance, which appeared rather as ſcales than ſcabs, from her elbows down to her fingers. This *leprous* diſorder (which many call a *ſurfeit*) continued near three years. Indeed it leſſened the firſt and ſecond winter; but the third was the ſame as in ſummer.

"By drawing ſparks once a day from the parts affected, in three weeks or a month, all the ſcales diſappeared." Mr. L.

37. "A gentleman in Worceſter had a *mortification*, which began in his toe, and in ſpite of all the means uſed, gradually increaſed. He was *ſhocked*, and the mortification ſtopped: but on his neglecting this, it began again; and increaſed ſo far that the caſe ſeemed deſperate. Yet on his being *ſhocked* again through the mortified part, ſuch a change appeared as aſtoniſhed the ſurgeon, who owned it had done more good in two days than had been done in ſix weeks before." Mr. L.

38. A clergyman near London had from a child almoſt a conſtant *pain* in the lower part of his left ſide. He was once electrified by ſtanding with his left foot on the chain, and has never felt the pain ſince.

James Kitely, of Lambeth, had a ſharp *pain* in his left ſide about three years. After being electrified three or four times, the pain left him, and came no more.

Mary

Mary Burgis, living at the Tun in Knaves-Acre, had a *pain in her ſide* for ſeven years. In May laſt, ſhe was entirely cured the firſt time of electrifying.

Michael Hayes, of King-ſtreet, Weſtminſter, aged 86, had a violent *pain* in his left ankle for near four years. This ſometimes diſabled him from walking, which otherwiſe he could do without any difficulty. He was electrified through the part, and perfectly cured before he left the room.

39. Eleanor Story, living in Clerkenwell Church-yard, catching cold, was ſeized with *pain* and *weakneſs* in the ſmall of her *back*, as if it had been broke. By following the preſcriptions of Dr. L. the pain after a fortnight ſettled in her ſhoulder. There it continued ſo violent, that often ſhe had ſcarce any uſe of her arm. She afterward uſed abundance of remedies for above two years, but all to no effect. On Tueſday March 21, 1757, ſhe received two ſtrong ſhocks on each ſhoulder, which made the ſkin red and ſore. That night ſhe was in more pain than uſual, trembled all over, and could get little ſleep. The next morning ſhe received ſeveral ſhocks all over, and ſo on Thurſday morning and evening. After the ſecond time her pain was gone, and ſhe had the full uſe of both her arms.

John Reed, cabinet-maker, in Warder-ſtreet, was for ſix years afflicted with violent *pains* in the back of his neck. In ſpring 1758, he was elec-

electrified about thrice a week for a month, and quite cured.

40. Joſeph Jones was taken about March 12, 1757, with a violent *pain in the ſtomach*. He received the ſame day a few gentle ſhocks. The pain went off, and returned no more.

Mary Peltecree, warper, living in Primroſe-ſtreet, was troubled ſix months with a *pain in her ſtomach and back*, accompanied with extreme weakneſs and faintneſs, which made her incapable of her work. By the advice of a phyſician, ſhe took many medicines, but with no effect. Five weeks ago ſhe was electrified, receiving the ſhock through the ſtomach. This was done for five days ſucceſſively. She has been perfectly well ever ſince.

H—— W——, throwſter, aged 23, living in Fleet-ſtreet, Bethnal-green, not being regular, was taken a year ago with a violent *pain in her ſtomach*. She had the advice of a phyſician, and took many medicines, but to no purpoſe. At length ſhe was electrified, nine or ten days, and is in perfect health.

Ann Wild, of Round-Court, by taking cold in childbirth, contracted a violent *pain in her ſtomach*. After it had continued four years, ſhe was perfectly cured by twice electrifying.

Mrs. Edwards, living in Nottingham-Court, Short's-Gardens, was ill of a *pain in her ſtomach* for eight years. It often took away her reſt,

as

as well as appetite, and brought her to the gates of death. By once electrifying ſhe was cured.

Eleanor Taylor, mantua-maker, aged 48, living in King-ſtreet, Oldſtreet-ſquare, was taken in September 1758, with a violent *diſorder in her ſtomach*, which felt as if it were ready to burſt, and often made her ſweat to her fingers ends. This continued for upwards of four months, and gave her little reſt day or night. In February following ſhe was ſeized with the rheumatiſm, throughout the left ſide. For this, having quite loſt the uſe of her left arm, ſhe came to be electrified. She felt the ſhock chiefly in her ſtomach, and her diſorder there was cured. After three days ſhe was electrified again, and cured of the rheumatiſm alſo.

A gentlewoman in London had an almoſt continual *pain in her ſtomach*, more or leſs for eight years. She received one ſhock on her ſtomach, and was well from that moment.

41. Silas Told, ſchoolmaſter, aged 48, living in Chriſtopher's-Alley, Moorfields, in the year 1741, had a pleuretic pain, for which he loſt an unuſually large quantity of blood. Immediately he was ſeized with a ſtrong *palpitation of the heart*, which continued, more or leſs, without the intermiſſion of one day, for more than ſixteen years. In February 1757, while I was electrifying for a *pain in my ſtomach* (which was wholly removed by one ſhock) he came in and ſaid, "My heart is very bad, and I think I will

try

try it too." He did ſo, receiving a ſhock through the breaſt, and has been ever ſince perfectly well.

42. A citizen of Upſal, who was thoroughly *paralytic*, was perfectly cured only by drawing ſparks.

April 18th, 1756, a remarkable caſe happened at Edinburgh. Robert Moubray, in the beginning of January was ſtruck with a *palſy of the tongue*, and ſoon after entirely loſt the uſe of his ſpeech. Laſt week he began being electrified, and by Saturday he was able to put out his tongue, which before was dead and motionleſs. On Monday he could ſpeak a little, and on Tueſday he could ſpeak as well as ever.

Thomas Dobſon, leatherpipe-maker, aged 27, living in Barnaby-ſtreet, was ſeized with a *palſy in the tongue*, on July 24th laſt. It grew worſe and worſe till Saturday 28, and then quite deprived him of his ſpeech. He was electrified for five days, by drawing ſparks from the tongue, and ſhocking him all over. And hereby not only his palſy was cured, but convulſions alſo, which he had had for four years.

"Mr. P. had a year or two ago a ſlight touch of a *palſy*. On a ſudden his arm dropped down, quite without ſtrength; and though after chafing it well, he recovered the uſe of the upper and middle joint, yet the lower part was ſtill ſo weak, that he could by no means write his name. But by

by a few ſhocks in the arm he was effectually relieved.

"The ſame perſon had lately a much worſe ſtroke. All his right ſide was ſo affected, that he could not walk without two to ſupport him. After he had been electrified three times, he could walk with the ſupport of one only, and in a ſhort time he was perfectly well. He uſed to ſtand on the chain with the right foot, and touch the apparatus with his right hand." Mr. L.

I have not yet known any inſtance of this kind. Many *paralytics* have been helped: but, I think, ſcarce any *palſy* of a year ſtanding has been thoroughly cured.

43. A gentlewoman in London, who for ſeveral years was never long together without ſharp pains in her knee, which ſeemed chiefly *rheumatical*, was freed from them in a moment by one ſingle ſhock.

John Ramſay, cabinet-maker, living in the Strand, by being very wet, catched a violent cold, in the latter end of June 1756. This occaſioned a *rheumatic pain*, which fixed in his left knee. From this he was ſeldom free for a week together till November. He was then very ill till February, being ſeldom able to do above half a day's work, ſometimes none for a week together. He was for ten weeks an out-patient of St. George's Hoſpital; but received no benefit. On Monday the 21ſt of March he was elec-

electrified through the knee, and four times more within seven days. The pain was removed, and his sleep, which had been long lost, returned, as before he was first taken.

Ann Walter, servant, aged 22, then living in Brick-Lane, Spittlefields, was cured entirely of a violent *rheumatism* in her left arm, by being electrified five times.

A stone cutter at Stockholm, whose knees and joints of his toes had been rendered stiff, and his fingers crooked by a mixture of *gout* and *rheumatism*, after being electrified a few days, was able to go to work. It has been found to remove or greatly abate all *rheumatic* pains.

Ann Cambell, living in Queen-street, Seven Dials, had a severe *rheumatism* fourteen weeks. For nine weeks she could not dress herself, nor get out of bed without help. She had the advice of several physicians, but in vain. In spring, 1758, she was electrified five times, and thereby restored to full health.

William Tyler, living at the Sun in Long-lane, Smithfield, was on March the 9th last, about three in the morning, seized with *rheumatic pains*, chiefly on his right side, so violently, that he was as helpless as an infant, and was frequently constrained to shriek out, like a woman in labour. I came before nine. After the second shock he felt some change: after the third he was able to raise himself a little. After two

more

more he roſe and walked about the room, and before noon he was quite eaſy and well.

Sarah Guildford, aged 37, living on Saffron-hill, was for upwards of ſeven years ſo afflicted with the *rheumatiſm* in her right ſide, that the knee and ankle were waſted exceedingly. January the 2d laſt ſhe was electrified, and perfectly cured in one day. But it threw her into a profuſe ſweat, particularly from thoſe parts which had been moſt affected.

Ann Cardiff, ſervant, at the Golden Head, Iſlington, aged 40, about ſixteen years ago, was taken with a violent *rheumatiſm*, by catching cold in lying-in. It returned every year, and the laſt winter took away the uſe of her limbs. She followed the advice of ſeveral phyſicians, till they pronounced her incurable. October the 15th laſt ſhe was electrified, firſt by general ſhocks, then through the parts moſt affected. The firſt and the ſecond time it made her extremely weak and faint. The third time ſhe was better, and after nine times all her weakneſs and pains were gone.

Margaret Virgin, ſilk-winder, aged 39, living in White Horſe-yard, Seethin-lane, was troubled with the *rheumatiſm* before ſhe was ten years old, and more and more till when ſhe was about twelve ſhe was confined to her bed for near twenty-one weeks. From that time ſhe was ſeldom free from it, ſo that many times ſhe was quite incapable of buſineſs. Laſt winter ſhe was

ſo

ſo ill as to be forced to quit her work, not being able to lift an arm to her head. In January ſhe was electrified twice: the firſt time all over: the ſecond time through the left arm. The uſe of her arm was immediately reſtored. Her pains entirely left her, ever ſince ſhe has been more capable of any kind of work than ſhe had been for twenty years.

Mary Trumble, of White Croſs-ſtreet, aged 49, began to be afflicted with the *rheumatiſm* before ſhe was 30 years of age. It returned in her ſhoulders or head every winter: and for the three winters laſt paſt ſo increaſed, that ſhe could by no means turn either arm behind her, and was extremely pained. Laſt winter it was worſe than ever. A little before Chriſtmas ſhe received five or ſix ſmall ſhocks. Immediately, ſhe was eaſy, recovered the full uſe of both arms, and has retained it ever ſince.

William G. of the Little Minories, London, had been violently afflicted with the *rheumatiſm* many years. For ſeveral winters he was not able to work. But after having received a few ſhocks, in a quarter of an hour all his complaints vaniſhed away, and he was afterward as well in winter as in ſummer.

44. Almoſt all kinds of *inflammations*, *ring-worms*, *tetters*, *ſhingles*, as well as moſt kinds of *ſwellings*, may be totally cured by drawing ſparks only.

45. A lad at Stockholm, who had a ſevere

ſciatica

ſciatica in the right hip, ſo as not to bear being touched, was cured in a few days.

John Elliſon, then an officer of exciſe, living in Hunt-ſtreet, Spittlefields, was, upon catching cold, ſeized with a violent *ſciatica*, which held him ſeveral months without intermiſſion, and frequently almoſt took away the uſe of his limb. In Auguſt 1754, he was electrified, receiving two ſhocks. His pain raged the more for four or five hours; but afterwards entirely ceaſed. And from that time to this he has been perfectly well, without the leaſt relapſe.

"Mr. R—— S—— of Worceſter, troubled with a *ſciatica* for ſome years, was cured at once by ſhocks conveyed to the parts affected." Mr. L.

Mary Butler, aged 86, living in Eagle-ſtreet, Red Lion-ſquare, having been afflicted with the *ſciatica* for more than twenty years, was laſt month electrified ten or twelve times, and has been eaſy ever ſince.

It ſeems the electric fire in caſes of this and of many other kinds, dilates the minute veſſels, and capillary-paſſages, as well as ſeparates the clogging particles of the ſtagnating fluids. By accelerating likewiſe the motion of the blood, it removes many obſtructions.

46. Thomas Nevil, weaver, aged 26, living at the bottom of Vine-Court, Spittlefields; when about 16 years of age, *ſprained* his loins ſo violently, that from that time he found a continual

weakneſs, frequent pains and an inability to do any hard work. On Thurſday, March 10th, 1757, he was electrified, receiving five or ſix ſhocks thro' the parts affected. When he went home he felt no pain, but much ſoreneſs on the part, on which a red ſpot appeared, like a ſmall pin's head. But the next morning he was perfectly well, and has been ever ſince ſtronger than before the firſt hurt.

Francis Halfpenny, Taylor, aged 30, living in Redcroſs-ſtreet, Southwark, when about 18 years old, had a fall from a tree. By this he received ſuch a ſprain, that he could not walk twenty yards, unleſs exceeding ſlow, without a gnawing, aking pain down his thigh. About the middle of September laſt he was electrified thro' the upper part of the thigh. This was repeated at five or ſix different times. The firſt ſhock removed the pain down to the knee. At the third electrifying it went quite away. And ſince that time he has been full as well as he was before his fall.

47. " E—— H——, of Tedny, had a very painful *ſwelling* in the ball of her great toe for ſome years. Having made uſe of many other means in vain, ſhe was at length electrified. After the firſt operation (by drawing ſparks) the pain was much abated : and in a ſhort time the ſwelling diſappeared and the pain left her."

" Mr. Joſhua W—, of Perſhore, was troubled for ſeven or eight years with a pain in his ſecond

ſecond toe. Tho' nothing was to be ſeen, it was as tender as a boil, and the pain was ſo great, particularly in walking, that he at length determined to have it cut off. By drawing ſparks he was cured in an hour."

" A gentleman of Worceſter, ran a bodkin into the ſide of his hand, near the fore and middle fingers. The wound was no more than a prick of a large pin, yet in three or four days a *ſwelling* came both in the palm and on the back of the hand.

" The fifth day a ſurgeon was called, who for three months dreſſed both the inſide and the outſide of the hand to no purpoſe. A cauſtic was then applied; but with no more ſucceſs than all the other means.

" Finding no alteration, nor likelihood of any, he was electrified twice (by drawing off ſparks) on the inſide of his hand, at the bottom of the middle finger. In four days it broke, and in about three weeks healed." Mr. L.

Jane Daviſon, quilter, aged 26, living in Quaker-ſtreet, had about ſix years ago a violent tooth-ach, which occaſioned a *ſwelling* in her right cheek. This continued gradually increaſing on the inſide of the cheek, till it grew into an hard fleſhy lump. Deſpairing of any help, ſhe let it alone, till laſt month ſhe was perſuaded to be electrified. She received ſeveral ſtrong ſhocks thro' the part. After this was done the firſt time the ſwelling not only increaſed exceedingly,

but was violently painful. The next day, the other cheek likewiſe ſwelled, and that ſwelling ſpread thro' the upper lip, acroſs the mouth. Nevertheleſs ſhe was electrified again. Two or three days after it broke, and for two days together, diſcharged abundance of purulent matter mixt with blood. But in a few days the wound was entirely healed, and all the ſwelling gone.

48. " E------T------, taking cold, was ſeized with a *ſore throat*, which grew worſe and worſe for ſix days. She then could not ſwallow even a bit of bread ſoaked in tea. The ſame morning ſhe was electrified, ſo as to direct the ſhock in a right line thro' the part affected. By the time ſhe got home ſhe could eat any thing. Two ſhocks more made a perfect cure."

49. " The *tooth-ach*, if proceeding from a ſcorbutic habit, from hollow teeth, or from a defluxion of rheum, is preſently aſſuaged or totally removed by this remedy.

" This may frequently be done by drawing ſparks from the tooth or cheek: in more ſtubborn caſes, by moderate ſhocks. The ſooner you touch the phial, the weaker the ſhock; ſo that you may leſſen or increaſe it at pleaſure.

" In giving the ſhock, the moſt effectual way, is, to bring one wire under the chin and tooth, (if it be on the under-ſide) and lay the end of the other wire on the top of the tooth. If it be on the upper-ſide, bring one wire to the top of the

the head over the tooth, and apply the other to the bottom of it." Mr. L.

Sarah Ellifon, the wife of John Ellifon, above-mentioned, catched cold in lying in, which fixed a ſharp pain in her teeth, and the ſide of her face. She uſed all manner of means to remove this for upwards of ſix years. Among many others, ſhe had at ſeveral times, three teeth drawn, and was fourteen times bliſtered, but without effect. In July 1754, ſhe received ſix ſhocks through her head. The pain ceaſed immediately, and returned no more.

50. "A perſon had a ſwelling, ſuppoſed to be a *wen*, between the neck and the ſhoulder-blade, as big as an egg, and nearly as hard, which had been growing to that ſize for ſeveral years. She had not been electrified many times (by drawing ſparks for five or ſix minutes every day) before it began to ſoften. Soon after it diſcharged a thin humour through a ſmall orifice, and continued diſcharging and ſoftening more and more, till it was entirely diſſipated." Mr. L.

51. Whoever deſires to ſee a more circumſtantial account of many of the preceding caſes, with the names of moſt of the patients and their places of abode, may conſult Mr. Lovett's treatiſe. It is wrote not only with admirable judgment, but with an excellent ſpirit. A principle of benevolence to human kind may be eaſily obſerved to breathe through the whole: nor can any lightly condemn it, but thoſe whoſe intereſt

naturally leads them to decry whatever would leſſen their own gain.

52. After relating theſe cures. Mr. L. himſelf adds, " I cannot deny but I was almoſt aſtoniſhed, at ſeeing ſuch mighty things performed by electricity. But after having attentively conſidered the nature of electric ether, its great ſubtilty and power, its active and enlivening qualities, and its mighty tendency to accelerate the motion of the fluids in general, and of the blood in particular :" (I would add, and to pervade the fineſt arteries and nerves, to dilate their obſtructed or contracted orifices; as well as to reſtore the tone of any muſcle or fibre, which is either impaired or deſtroyed :) " I concluded that all thoſe ſurprizing effects were no more than the neceſſary conſequences of ſo powerful an agent, when thus determined, and directed. And the helping us in our bodily infirmities, was *one* great end it was ordained to ſerve," (probably *the* great end) " after it had been thus fully and plainly diſcovered to us."

53. It were greatly to be wiſhed, that the gentlemen of the faculty would ſtrictly examine the nature, properties, and effects of this ſovereign remedy. For ſuch it unqueſtionably is, particularly in nervous caſes; even in thoſe caſes, which the common *Materia Medica* will in no wiſe reach. But it is not to be expected. They muſt not diſoblige their good friends the apothecaries. Neither can it conſiſt with their own intereſt,

intereſt, to make (although not every man) yet ſo many men their own phyſicians, which would be the unavoidable conſequence, if a regular ſyſtem of practical rules were formed from a proceſs of experiments, whereby a ſenſible man might judge in what caſes it would cure, and in what not: and in what manner it might be moſt effectually applied in any caſe wherein it was proper.

In order to prevent any ill effect, theſe two cautions ſhould always be remembered. Firſt, let not the ſhock be too violent; rather let ſeveral ſmall ſhocks be given. Secondly, do not give a ſhock to the whole body, when only a particular part is affected. If it be given to the part affected only, little harm can follow even from a violent ſhock.

For inſtance. In a *palſy of the tongue*, the ſhock may be given to the tongue only by applying one wire to the hinder part of the neck, and another to the tongue. And if in any caſe there be danger of too great a ſhock, it may eaſily be prevented.

It is highly probable, a timely uſe of this means might prevent before they were thoroughly formed, and frequently even then remove ſome of the moſt painful and dangerous diſtempers: *cancers* and *ſcrophulous tumours* in particular, though they will yield to no other medicine yet diſcovered. It is certain, nothing is ſo likely, by accelerating the contained fluids, to dilate and

and open the paſſages, as well as divide the coagulated particles of the blood, that ſo the circulation may be again performed. And it is a doubt, whether it would not be of more uſe, even in *mortifications*, than either the bark or any other medicine.

Before I conclude, I would beg one thing (if it be not too great a favour) from the gentlemen of the faculty, and indeed from all who deſire health and freedom from pain, either for themſelves or their neighbours. It is, that none of them would condemn they know not what; that they would hear the cauſe, before they paſs ſentence; that they would not peremptorily pronounce againſt electricity, while they know little or nothing about. Rather let every candid man take a little pains, to underſtand the queſtion before he determines it. Let him for two or three weeks (at leaſt) try it himſelf in the above-named diſorders. And then his own ſenſes will ſhew him, whether it is a mere play-thing, or the nobleſt medicine yet known in the world.

End of the *Twenty-fourth* Volume.

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